

THE Instructor

JANUARY 1960



GREETINGS:

Both in heaven and in earth, the family is sacred. The Lord has given us His pattern for living together as families and has taught us to love and watch over those who are entrusted to our care. He has instructed us that by word and by example we should teach our children to love one another, to love their parents and to love their Heavenly Father. Let us recall the words of John:

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John 4:16.)

—Sister S. Benson

TEACHERS' GUIDE TO CONTENT

[illegible]

“Good news” travelled by epistle in the primitive Church. Paul’s letters are among the most eloquent writings of all time. In that ancient day, as today, these letters were read and reread silently and aloud by the Saints with sincere appreciation.

Paul's message is also the message of *The Instructor*: that Christian faith is based upon acceptance of Jesus as the Messiah, God made manifest in the flesh. Unless it is true that Christ really did arise from the dead and triumph over sin and death, we are wasting our time. (See *1 Corinthians* 15:14.)

In the spirit of our lives in His service, we encourage every reader to share *The Instructor* with friends and family — to spread the "good news" and to swell the ranks of the true believers.

THE INSTRUCTOR COMMITTEE

Lorin F. Wheelwright, Chairman.

[illegible]



Man's soul is as endless as time

by President David O. McKay

OUT of eternity come the years and into eternity they go. Like sentinels of time they pass us by, heedless of whether their passing leaves pleasure or pain, joy or misery, life or death. Measured by hours, each seems a mighty span in the life of man; but considered as part of eternity, each year is but an infinitesimal fraction of a moment.

A year! What is it but a dot in the endless line of eternity — a measurement by which man counts his existence in mortality? Man marks the passing in measured beats of days, months, years, until four-score years have passed; and then another score marks the silent passing of the century. On, on, they come and so they come forever! There, there, they go and so will go forever. Time has no beginning, neither will it have an end. To paraphrase an old familiar couplet: Years may come and years may go, but time exists forever. Each newborn year brings newborn souls; each dying year carries souls away. Thus life really seems to be but "A little gleam of time between two eternities."

This is true, however, only of man's mortal life. Man's spirit, man's soul, is as endless as time, as enduring as eternity.

Millions of years shall pass away,
The sun no longer shine by day;
The stars burn out, and lifeless be;

(For Course 20, lesson of March 6, "This Is Life Eternal"; for Course 4, lesson of April 10, "Life Is Everlasting"; and of general interest.)

The earth freeze up from sea to sea,
Yet time never takes as toll
The deathless substance of the soul.

How then should you, and how should I
Improve each hour that passes by,
To shape, and mould, and perfect make
That soul which shall, though systems break,
Live on, and through the aeons, be
What you made it for eternity?

—Author unknown.

What a man is today will largely determine what he will be tomorrow. What he has been during the past year to a great extent marks his course throughout the year before him. Day by day, hour by hour, man builds the character that will determine his place and standing among his associates throughout the ages.

What then should be man's greatest purpose as he marks one by one the passing years? It should be to cherish those attributes which, like his soul, will endure and brighten throughout all eternity. He should strive to drive from his life those things which will be transitory and which in the soul's eternal progress must somewhere be discarded and rejected. More important than riches, more enduring than fame, more precious than happiness is the possession of a noble character. Truly has it been said that the grand aim of man's creation is the development of a grand char-

(Concluded on following page.)



May the light of Christ's life beckon us on.

acter, and grand character is by its very nature the product of a probationary discipline.

Life is most properly lived when it is devoted to the effort to make other lives sweeter and better. Such is, at least such should be, the aim of every officer and teacher in the Church. Inspired with this highest of ideals, working with minds that are enduring throughout all eternity, teachers could be engaged in no more noble service, nor in a more gratifying labor than that in which they are now privileged to labor.

Life is before you; not an earthly life alone, but an

endless life — a thread running interminably through the work of eternity.

God give us clear-seeing, strong wills, courageous hearts. May we walk with heads erect, with countenances open, indicative that we have wronged no one. Even though the tasks of life become heavy and sorrow weighs upon us, may the light of the Christ's life beckon us on still undismayed.

May the New Year bring to all members of the Church everywhere good health and happiness, with increased power to cherish worthy ideals and noble aspirations.

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*In preparation for the
ministry, we must increase our . . .*

LEADERSHIP*

by Elder Sterling W. Sill

Men in Step — We have been invited to march in step with God. Our united effort would guarantee a maximum of accomplishment. What a thrilling idea it is to cooperate, to harmonize our minds and efforts with Him to bring about His purposes. Think what would happen in any ward if all efforts were perfectly synchronized to do His will. We would multiply our ability and accomplishment many times. We would then also have His spirit; we would all be going in the right direction at the right time. "In unity there is strength." If each unit responded as one man, nothing would be impossible. To think would be to act. To plan would be to accomplish. There would be no time lag of days nor months nor years between the impulse and the accomplishment. When the Lord spoke, we would hear. When the President of the Church gave a direction, we would carry it out.

To be "in step" is one of the greatest devices of success. But it is also one of the most important commandments of God. (See page 229.)

Effective Communication — The discussion of goals and plans should go up as well as down the ladder. Most people work harder and better if they have been a part of the planning and if the goals are known and have been accepted by all concerned. Goals should be regularly re-examined. There should be constant search for means to weigh accomplishment and improve performance. Detailed planning, constant interrogation and full communication both up and down can lead to a better coordination and more efficient operation.

One of the most important contributions ever made to success came from football when someone invented the huddle. Here the members of the team get their heads together and decide on a program. The huddle is also one of the most effective devices for the benefit of Church leadership that has ever been discovered.

When plans and results are checked and communicated regularly, it is possible to eliminate mistakes more rapidly and increase good will. No one succeeds by himself. We are all in the boat together. All must succeed or no one can succeed. All have a common denominator whether we realize it or not. The common denominator should be our interest in keeping the ship afloat, because we are all on it together.

We cannot sink the Primary without hurting the priesthood. We cannot injure the bishop without hurting every member of the ward. The story is told of two Irish laborers who were on shipboard. One rushed up to the other and shouted, "The ship is sinking." The other one shouted back, "Let 'er sink. She ain't ours."

In the organization of the Church we all go up or down together. The Sunday School superintendent cannot be successful if the teachers are untrained. The leader's success is dependent upon his associates, and their success depends upon him. It is the leader's obligation to solicit ideas as well as to give ideas. It is also his job to be able to resolve conflicts and help to find a common goal which can and will be accepted by all and to which everyone will dedicate himself. We do the work of the Church by common consent. It is "one for all and all for one." No one can say to any other, "I have no need of thee." (pages 205, 206.)

What Must I Do to Succeed — Every great leader is also a composite. Each person is "many in one." It has been said that

(For Course 12, lesson of March 6, "Preparation for the Ministry"; for Course 14, lesson of March 13, "The Call and Ministry of the Twelve"; and for Course 23, lesson of April 3, "Your Stewardship.")

*Reprinted by permission from *Leadership*, by Sterling W. Sill, 1958; Bookcraft, Inc., Salt Lake City, Utah.

if we subtracted from each of us that which properly belonged to someone else, there would not be much of any of us left. But only by this process of getting the best from everyone we meet can individuals be raised to their highest leadership power.

Everyone and everything has something to teach us. We can adopt and adapt all that is finest and most worthy. And as we hold these ideas up for consideration, they can be stamped into our own brain cells. We can build our leadership as we do our knowledge of the Gospel, line upon line, precept upon precept. Then we will experience this greatest of all natural phenomena, which we call growth. (page 23.)

The Jump School — In our leadership development, we should make sure there is no want for thoroughness. We are also building for eternity. To do our best we need a little rigid jump school discipline. It will give our leadership an invigorating shot in the arm. Mostly we are not willing to prepare our own lives as Stradivarius prepared his violins nor as the paratrooper prepares his mind and his muscles. How seldom we organize our leadership qualities as carefully as the jumper packs his chute.

There is a great crowd of leaders always standing just outside the door of proficiency, never learning to do things quite as thoroughly as though their lives depended upon them, as indeed they do. We must not think that we will never hear from a half-finished job or a neglected or botched piece of work. Such work will never die, and it will never be forgotten. It will bob up later on, sometimes at the most inopportune and unexpected moments, often to embarrass or mortify us when we least expect it. Like Banquo's ghost, it may rise to haunt us at exactly the wrong time. When we stand before the judgment, we will not want to have our poorly done work exhibited even to ourselves. From the perspective of eternity, we will look back and be glad that we packed our chutes knowing that we ourselves were going to jump in them. (page 171.)

The Executive — It is comparatively easy to secure technicians or skilled workmen, but real executive leadership is a quality of a higher denomination. The executive must know many things. He must know how to work on his own power. He must be able to develop the ideas and harness the imagination of others. It is the job of the executive to think, plan, invent, direct, check and inspire. He watches the sky for enemy aircraft, so to speak. He knocks down the problem before it drops its bombs. He pours oil on the troubled waters. He has a sense of honesty and fair dealing. He must be a self-starter, a good manager of himself, and set a good example. He must be "loaded" with industry, and be an expert in human relations.

Because this ability is all-important, we ought to do more about developing it on every level of Church responsibility. This can be done through thorough training, constant study, thoughtful effort and experience. Leadership cannot be placed upon our shoulders like a mantle. It cannot be bestowed. It can only be acquired. We cannot become effective executives simply by being so designated. Executive ability is something that we must bestow upon ourselves. And even then, it is available only on a temporary basis. We cannot own it; it is only ours as long as it is continuously earned. When the leader begins to slip, morale and accomplishment begin to slip also. When the leader improves, the work of the Lord over which he has charge will prosper accordingly. (pages 89 and 90.)

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IN THE SERVICE OF THE LORD

by Claude B. Petersen*

The Council of the Twelve Today . . .

BEING an apostle of the Lord is a great honor and blessing, but it also places upon those chosen a great and very serious responsibility. These men become special witnesses of Jesus Christ to all the world, and it is their responsibility to see that, as far as possible, the Gospel is carried to all people.

Under the direction of the First Presidency, they supervise, not only the work of the missions, but all the stakes and wards of the Church; and with the growth of the Church, these duties have been greatly expanded.

In order to carry forward the missionary work of the Church efficiently and effectively, it is necessary that each mission be toured frequently by the brethren. Mission tours are very strenuous. Usually a mission president prepares a schedule for visiting as many branches and districts as possible each day. This involves long hours of travel, in addition to numerous meetings, radio or television appearances, personal interviews, etc. Such a schedule leaves little opportunity for relaxation or rest. Some of these tours require the brethren to go almost to the four corners of the world, and involve months of constant travel, meetings, and associated activities.

New stakes and wards are being organized every month, and the brethren must travel to these and other stakes each week to effect organizations, hold stake conferences, ordain and set apart stake presidencies,

(For Course 14, lesson of March 13, "The Call and Ministry of the Twelve"; for Course 12, lesson of February 7, "Fishers of Men"; and of general interest.)

*Brother Petersen is the secretary to the Council of the Twelve Apostles.



President Joseph Fielding Smith



Elder Harold B. Lee



Elder Marion G. Romney



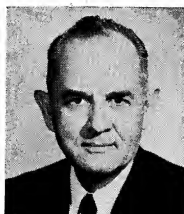
Elder LeGrand Richards

bishoprics and other stake and ward officers, and generally look after the spiritual needs of the people.

With the rapid expansion of the Church, there are not sufficient brethren to visit all of the quarterly conferences held each week; and there is little opportunity for these men to remain at home and attend their own wards. Every weekend finds them either visiting the various stakes or touring missions. Some stake conferences do not always have a visiting General Authority. These stakes must then send individuals to nearby stakes where there are visiting Authorities in order that selected persons may be ordained, set apart, interviewed for missions or for numerous other matters which require the attention of a General Authority. At times, some of the brethren ordain, set apart or interview as many as 50 individuals, in addition to attending to all of their other duties connected with a stake conference.

On the few days each week when the Authorities are not traveling, they have numerous assignments in their offices which require long hours in which they must constantly depend upon the inspiration and guidance of the Lord to assist them in the decisions and affairs for which they are responsible.

Each member of the Twelve is assigned as a member of a number of important committees which take care of both the general and spiritual needs of the Church. One or more members of the Quorum of the Twelve are assigned as advisers to each of the auxiliary organizations. Several of these brethren are assigned to the Missionary Committee which approves recommendations for the calling and assigning of missionaries and for the consideration of the missionary work throughout the world and in the stakes.



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All members of the Twelve, as well as the Assistants to the Twelve, the First Council of the Seventy and the Presiding Bishopric, meet with the General Priesthood Committee, which makes decisions, establishes policies and prepares programs for the priesthood quorums of the Church. The General Priesthood Committee itself is divided into standing committees similar to the priesthood organization in the stakes to take care of matters coming under their jurisdiction.

Upon the members of the Council of the Twelve rests the responsibility, under the direction of the First Presidency, of appointing and supervising the work of the patriarchs throughout the Church. All members of the Twelve are members of both the Church Board of Education and the Board of Trustees of the Brigham Young University, and they direct all of the Church schools and seminaries throughout the world.

It has aptly been said that when the Lord calls a man to be a member of the Quorum of the Twelve Apostles, his life is no longer his own; but henceforth, he belongs to the Lord to carry out the needs of His Church under the direction of the First Presidency. It is not unusual to see lights burning in the offices of the brethren early in the morning or late at night in their effort to keep up with the great volume of work for which they are responsible. In their great humility they willingly give all their time and effort to this work. The Lord indeed extends a rich portion of His Spirit upon them and gives them the help and strength to carry on their heavy burdens.

Adding to their burdens are the many problems which members of the Church bring to them, asking for advice, assistance and blessings. Some feel they must present their problems to one of the brethren personally,

whereas many of these matters should rightfully be considered or handled by their local authorities.

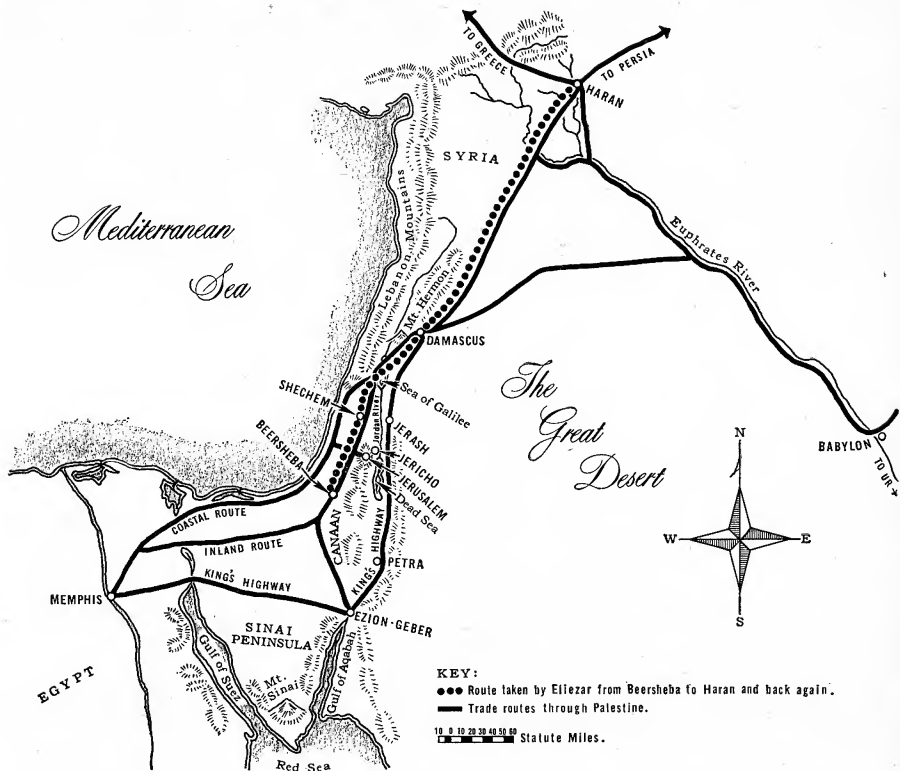
Usually the conditions behind these individual problems are unknown to the General Authorities; whereas, the bishops or stake presidents are closer to the situations concerned and are in a better position to give advice and assistance. Many people come directly to the General Authorities with matters which can be handled only by the local authorities. Such people must be referred back to the local brethren. Many come for blessings or administrations which should rightfully be performed by their local authorities. Some people call to see the brethren merely to pass the time of day or while waiting between buses or trains.

All these personal interviews add to the great strain endured by the brethren and also divert their time and efforts from other matters to which they must attend. The brethren are happy to assist anyone who has a matter which should rightfully be handled by a General Authority; but Church members should consider the great burden already borne by these men and take individual problems to their local authorities. When these local brethren are unable to assist them, then an appointment may be made with one of the General Authorities.

A wonderful spirit of love and fellowship exists among these apostles of the Lord. Their humility and their love for one another is a beautiful thing to behold. In their extremely active life they have little time for other interests; so this closeness has developed over the years until, it is safe to say, their love for God and the Gospel and for each other is such as can be found in no other group.

WHERE COURAGE IS CHALLENGED

by Marion G. Merkley



In the morning Eliezar proposed to return immediately to Abraham. Rebekah's mother and brother tried to get him to delay his departure for ten days at least. They knew that when Rebekah left her home they would probably never see her again. But the servant said, "Hinder me not, seeing the Lord hath prospered my way."

"We will call the damsel and enquire at her mouth," they said.

When Rebekah came they told her of Eliezar's wishes and asked, "Wilt thou go with this man?"

With inspired courage she replied, "I will go."¹

¹Merkley, Marion G., *Old Testament Stories*, 1959 edition; Deseret Sunday School Union Board, Salt Lake City, Utah; page 21.

THE sun-drenched hills of Syria offered little comfort to the lovely girl on her swaying camel. Leaving a loving family and the worldly comforts to which she was accustomed, Rebekah set an example of unqualified courage; a compelling power seemed to drive her forward toward her destiny as a progenitor of a chosen race.

Behind Rebekah was a land of colorful bazaars, impressive temples where the priests were served food on golden plates, efficient irrigation projects, libraries with books on mathematics, nature study and demono-

logy. The Mesopotamian civilization was flourishing from the sapphire Mediterranean, eastward to the zig-gurat skyscrapers of Bagdad and Ur. She was going to a land that as yet had no history; where bandits and robbers preyed upon the unprotected travellers; where guards kept anxious watch over the villages from their highest places. She was yet to meet her prospective husband, a man who lived in a tent and pastured his extensive flocks upon lands that were not legally his, but which had been promised to his father Abraham by the Lord.

Rebekah approached the boundaries of Palestine. She saw it to be an extraordinary country through whose narrow land mass passed the great transcontinental trade routes between the fabled east — Persia, India and Cathay — and enlightened Egypt to the west.

There was no way around Palestine without taking to the western sea or the merciless plateau of desert which dips to the east. Southward of Palestine is Sinai's peninsula, which Isaiah calls a land of trouble and anguish (See *Isaiah* 30:6); and immediately north are the highlands of Lebanon, rising to majestic heights.

Within Palestine there were then, as now, many natural obstacles to human progress, but we will mention here only two: First, the desert which threatens to engulf the tiny land. This desert cannot sustain a settled population except at the infrequent oases. Second, the mountains, which are steep, with deep, narrow valleys. These are useful for defense and protection for gangs of robbers, but they are difficult to make habitable and are a hindrance to legitimate trade.

Given prophetic vision, Rebekah would have seen the transforming changes in the land during the coming ages. Her unnumbered descendants would be faced with challenges to their courage. Some would show firmness, resolution, persistence and righteous indignation. One would declare: "Woe unto you, scribes and Pharisees, hypocrites! . . ." (*Matthew* 23:27); and He would charge that the wicked leaders of Jerusalem had made of the temple ". . . a den of thieves." (*Matthew* 21:13.) Later, He was filled with indignation toward the evil men who brought a woman before Him for condemnation. Courageously, He demanded mercy for the woman. And consider the courage of Jesus in the Garden of Gethsemane where ". . . his sweat was as it were great drops of blood . . ." (*Luke* 22:44.)

(For Course 8, lesson of March 13, "The Beginning of Israel," and lesson of February 21, "The Bride from Haran"; for Course 12, lesson of January 24, "Palestine," and lesson of January 31, "Life in Palestine.")

Out of those prophetic voices, Rebekah would have heard Jehovah's charge to Joshua, "Be strong and of a good courage: for unto this people shalt thou divide . . . the land . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: . . ." (*Joshua* 1:6, 7.)

Daniel's voice would be heard declaring, ". . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (*Daniel* 3:18.)

And years later, the voice of the Apostle Paul confidently proclaimed, ". . . What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (*Acts* 21:13.)

It is no accident of rhetoric that Israel's prophets are referred to as watchmen. (See *Isaiah* 21:6; *Ezekiel* 3:17; 33:7.) And Judea's hills gave some protection against invasion, but Isaiah declared concerning one of Israel's kings that ". . . his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." (*Isaiah* 7:2.)

Out of the babel of voices, heard by Rebekah arising out of the Holy Land, came forebodings of the violence that would accompany the efforts to conquer and control it. The magnificent ruins at Jerash, Petra and Jericho remain unexploited but tangible evidence that nationalistic jealousies, accompanied by anger, greed and violence, are the very antithesis of inspired courage.

When Isaac met Rebekah, for whom he had waited impatiently, "he thrilled as he took her hand and helped her from the kneeling camel." Confidently and with courage they went forward to perfect their plans and make their dreams come true.

Today, as we contemplate the fulfillment of those dreams, we, too, are faced with choices. The Master demanded moral courage from all His followers, and that without apology; saying,

" . . . If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (*Matthew* 16:24, 25.)

Rebekah set a splendid example to a vast company of her own descendants, who have found happiness through courageous self-denial.

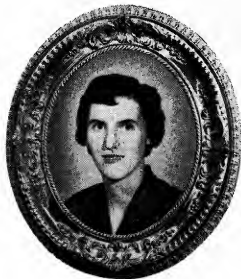
*Merkeley, Marion G., *Old Testament Stories*.

How to write a Family History

by Archibald F. Bennett



Son



Daughter

EVERY Latter-day Saint family should write its family history, based on actual facts and occurrences which have been carefully verified. This history should be made highly interesting and appealing, filled with life and color and actions and innermost human feelings, so that those reading may actually feel acquainted with the individuals of the story.

The first step to writing this history is the gathering of authentic material. Such material may be secured by visiting relatives, interviewing older members of the family, consulting family records, letters, diaries, Books of Remembrance, ward and branch records and published Church history — local and Church-wide. Family traditions should be carefully noted but should not be used unless verified from dependable sources. There is usually a mixture of some truth with much error in traditions, and to use them without sifting the wheat from the chaff would be equivalent to becoming a party to deceive the generations of the future.

Make your family history a true and complete one that will stand the test of scrutiny by fastidious scholars and will be worthy of being "... held in remembrance from generation to generation. . ." (Doctrine and Covenants 127:9.)

The Prophet Ezekiel tells of being placed in the midst of a valley full of bones which were very dry. He was commanded of the Lord to prophesy that the bones should live. Before his eyes the Prophet saw a miracle performed. Sinews and flesh and skin clothed the bones. They came together each in its proper place. Obedient to the Lord, the Prophet prophesied and "the breath came into them, and they lived, and stood up upon their feet." (See *Ezekiel* 37:1-10.)

In a very real sense this story is typical of what can be accomplished in the writing of family histories. All too frequently past writers of such histories seem to have been more concerned with the cost of printing than with the readability and impressiveness of what they wrote. Only the dry bones of a purely statistical

genealogy were set down. Words were abbreviated almost to the point of failing to make their meaning clear; and behold, the product was *very dry and there was no life in it*.

Like the Prophet Ezekiel, the writer of a true and interesting family history may clothe these dry bones of genealogical facts with sinews and flesh and life. Each part of the story may be fitted into its logical place, and the skilled writer can breathe into the account the breath of life and make the characters of the story really live again.

Pictures and photographs and illustrations should be used with good effect. The young people of today are entitled to read such lifelike stories of their ancestors, that they may feel personally acquainted with these persons and their appearances at different ages of their lives; that they may come to know their thoughts and desires, sacrifices and achievements. In this way the hearts of the young people today can actually be turned to their fathers, in obedience to an important latter-day command. (See Doctrine and Covenants 98:16.)

In one of my genealogical classes at the Brigham Young University, a student was writing the life story of her grandmother whom she had never known in life. As she sought out authentic records of this unknown grandmother, she learned with wonderment that the grandmother had been blessed in her youth with the gift of writing poetry, and from time to time she had expressed in verse her innermost feelings and desires. She married and became the mother of six children. Times were hard in their little pioneer home. She had wonderful ambitions to write poetry and songs and to impress all mankind and lead them to a higher life. Instead, her daily family duties claimed all her time. One day she wrote:

A BUSY MOTHER'S POEM

I thought I'd write a poem, glorious and grand;
Something to thrill men's hearts and make them
understand
And comprehend the lesson written there
Of love and life and death, our human share.

(For Course 20, lesson of March 20, "Your Family Record," and lesson of April 24, "Character Sketches of Ancestors.")



Father



Mother



Grandfather



Grandmother

But all day long my feet on errands went,
Backward and forward, till the day was spent,
While I gave love, advice, correction mild,
Always in service of a little child.

I thought I'd sing a song that all might hear,
And hearing, care and strife would disappear,
Leading ever upward toward the throne of love,
Teaching only mercy of the God above.
But oh, I bathed an aching head instead,
Bound up a bleeding finger, kissed a poor bumped head,
Settled disputes, and as the eve drew nigh,
Tired, I only sang a lullaby.

But oh, I love each little tousled head!
I love to tuck each one at night in bed;
To hear each prayer, to cuddle and caress;
To guide their tiny feet in paths of righteousness.
Then, someday, when my babies all have flown,
Leaving the home nest and their Mother all alone,
I may have time, or maybe it will be
I'll write my poems in eternity.

One day her husband left home in a jovial mood.
Shortly afterward he was in a serious accident and
was instantly killed. She was left alone now to provide
and care for her six little ones. But her spirit triumphed
over her trying circumstances. Again she wrote:

I'LL GO WHERE YOU WANT ME TO GO

"It may not be on the mountain's height,
Nor over the stormy sea,"
But oh, 'twas a woman that sang it now
With many babes at her knee.
And the manifold burdens of mother and wife
Were bringing the lines of care;

And the way seemed longer, the day less bright,
And the cross was harder to bear.
But love was sweet and lightened the load,
Though the flower of sacrifice bloomed by the road.
So still she sang, "Though the way be hard,
I'll go where you want me to go, dear Lord."

There were other beautiful poems she wrote which
revealed to the granddaughter the spirit and courage
and faith of the grandmother who before had been to
her only a name. It is needless to say that by learning
of these things, the heart of the granddaughter was
literally turned to her grandmother.

A poet named Henry W. Longfellow sought to
interest the world in his ancestors, John Alden and
Priscilla Mullins, who came to America on the May-
flower. Little was known of them except a few record
entries in the Pilgrims' records. But when Longfellow
wrote the "Courtship of Miles Standish," he clothed
these ancestors with life and color, using all the arts
of a skilled storyteller — pen pictures, motion, color,
character-revealing stories. He was so successful that
today almost every school child in the land knows
their story.

Based on his vivid narrative, many pictures have
been painted of John and Priscilla and Miles Standish
and the historical setting for the early Pilgrims.

You, too, may write your family history so that it
will have all this appeal and will be read and loved
and treasured among all the descendants of your family
for generations to come.

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PHOTO AND ART CREDITS

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HOW DO YOU MEASURE A BLESSING?

by Melba M. Ferguson

HOW do you measure a blessing? Is it in the demure, shy smile of a little Indian girl who has learned to call you "Mother" and "Daddy"? Is it in the radiant laughter of a little boy and girl as they romp together with the family dog? Or is it in the warm, wonderful sense of spiritual companionship that fills a room at the time of family prayer?

These are the questions that go through the minds of Mr. and Mrs. James J. Giolas, 2515 Simpson Avenue, Salt Lake City, Utah, whenever someone asks them: "What is it like to have a little Indian girl as a member of your family?"

Ever since soft-eyed Betty Jane Yazzie, 10, came to live with the Giolas at the beginning of the school year under the Indian Student Placement Program of the Church of Jesus Christ of Latter-day Saints, she has been a blessing — "in too many ways to count," said pretty Sister Giolas.

There are five in the Giolas family — Father Giolas; Mother Giolas; their son, Ricky, 9; Betty Jane; and, of course, "Sparky," the family cocker, who, according to Sister Giolas, considers himself "a very important part of the family."

"Sparky," like the others in the Giolas family, has taken Betty Jane to his heart completely, just as he did Ricky; and, at night, he sleeps near first one bed and then the other.

Mrs. Giolas recalled the shyness of the pretty Indian child when she first came to live with them this fall, and contrasted it with the responsiveness of the little girl now to every aspect of family and school life.

"There has been a lot of laughter," she said, "and we have learned a great deal of giving and taking and sharing. Her coming to us has changed our lives, and it's been wonderful for Ricky — for all of us. For one thing, it has given Ricky companionship, since he is an only child."

(For Course 4, lesson of March 13, "Blessings that Come to a Family," lesson of February 21, "Being a Good Family Member," and lesson of March 20, "Love One Another"; for Course 2, lesson of February 21, "Family Members Work Together in the Home," lesson of March 13, "Heavenly Father Planned for Families to Help Others"; for Course 6, lesson of April 10, "Sharing—and We Are Partners in Doing Good"; and for Course 20, lesson of January 10, "Live Together in Love.")



Betty Jane takes pride in her studies and lovingly shares her success and problems with "Mother" Giolas.



Betty Jane and Ricky share household tasks and find that even dishwashing is fun when it is done together.

Although, on occasions, Betty Jane can be as demure and lovely as a little doll from the top of her shiny, black pony tail to the tips of her equally-shiny



Play activities are an important part of the Giolas family life, of which Betty Jane has become an inseparable

part. Ricky and Betty Jane like to play thought-provoking games where they can match wits with their parents.

patent leather slippers, she can "run like the wind" and give Ricky some stiff opposition in such boy games as football and softball.

Both children attend Beacon Heights Elementary School, where Ricky is studying Russian and is trading his "sister" lessons in that language for her valuable instruction in Navaho.

"And I'm teaching them both 'pig' Latin," laughed Sister Giolas. "We've all got to have a foreign language around here."

This matter of languages also delights Mr. Giolas, who claims his family is something of a "little United Nations." Brother Giolas is of Greek, English and Scottish extraction. His wife is Scottish, English and Irish, with a touch of Indian blood. And, of course, brown-eyed Ricky is a delightful mixture of all. Then there is Navaho Betty Jane.

Brother and Sister Giolas are proud of both their youngsters. Ricky recently sang with a Primary group at Parley's Stake Conference; and Betty Jane spoke at an Indian program given in her classroom at school. For this her Indian parents and grandparents, Mr. and Mrs. Warren Yazzie and Mr. and Mrs. Jim Watson, Vega Trading Post, New Mexico, sent her a native costume to wear and a beautiful little Navaho rug.

Betty Jane has a sister, Rose Ann, 8, who lives this year with Mrs. Hannah Dietrich, 280 Wentworth Avenue, Salt Lake City, while she attends Madison School. Betty Jane is devoted to Rose Ann and frequently calls her on the telephone.

Spirituality is stressed in the Giolas home, and

Betty Jane readily participates in the family prayers, the work and play activities and the warm, radiant, give-and-take spirit of the family.

This does not mean that there are no discipline problems. There are — just as there are in all families. For instance, Ricky and Betty Jane get along beautifully together, but there are occasional cross words. Mrs. Giolas exchanged a playfully-reminiscent look with the two children, whose eyes dance mischievously, as she explained that they go to their rooms to think it over when they have not gotten along so well.

Betty Jane's delightful naivence has provided the Giolases with many precious memories. She is wide-eyed at the new things she sees and experiences. Once, she came home from school with a plum someone had given her clutched tightly in her hand to ask Mr. Giolas, "What is this?" before she would eat it.

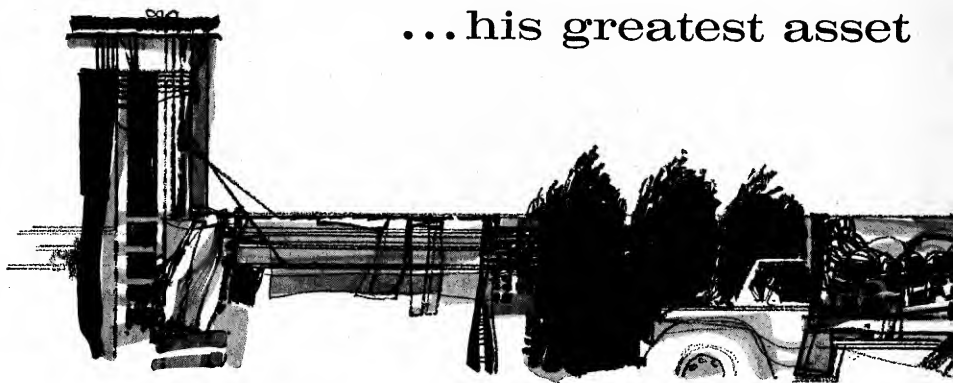
Betty Jane is not adopted. She has her own family in Navaholand whom she loves and of whom she is proud. She will spend the summer with them and then, the Giolases hope, she will return to Salt Lake again next year to continue her schooling and live with them.

The Giolases feel that the blessings that can come to a home through acceptance of an Indian child as a loved family member are "things too deep to put into words."

"No matter what the expense, it couldn't compare with the blessings and joy that Betty Jane has brought into our home," they say. "It is a rare privilege for which we feel truly grateful."

MAN'S ABILITY TO WORK

...his greatest asset



by E. Albert Rosenvall*

NINETEEN hours by jet from the western shores of the United States lie two emerald islands — the scene of the Church's southernmost missionary activities, and the location of the only Latter-day Saint Temple and the only stake of Zion in the Southern Hemisphere. This beautiful land, in area about the size of the state of Colorado, is the home of the Maori people, whose origin is traceable back to the land of America. This is New Zealand.

These interesting islands, with their "Southern Alps," their miniature "Yellowstone Park" and their green, rolling hills, covered with millions of cattle and sheep, are the setting for some very interesting activities — activities unique to our Church. I am referring to the building program being carried on under the labor missionary system.

Under this system, several hundred men and women have been called to serve, without pay, for a period of two or more years in the extensive building program being carried on here. Their sustenance is provided by contributions from the local Saints. Under the supervision of other labor missionaries sent from the States, they have constructed a beautiful temple, a college and several chapels. When the present building program is completed, there will be more than 30 new chapels scattered throughout these two islands

— all of them built by this labor missionary system.

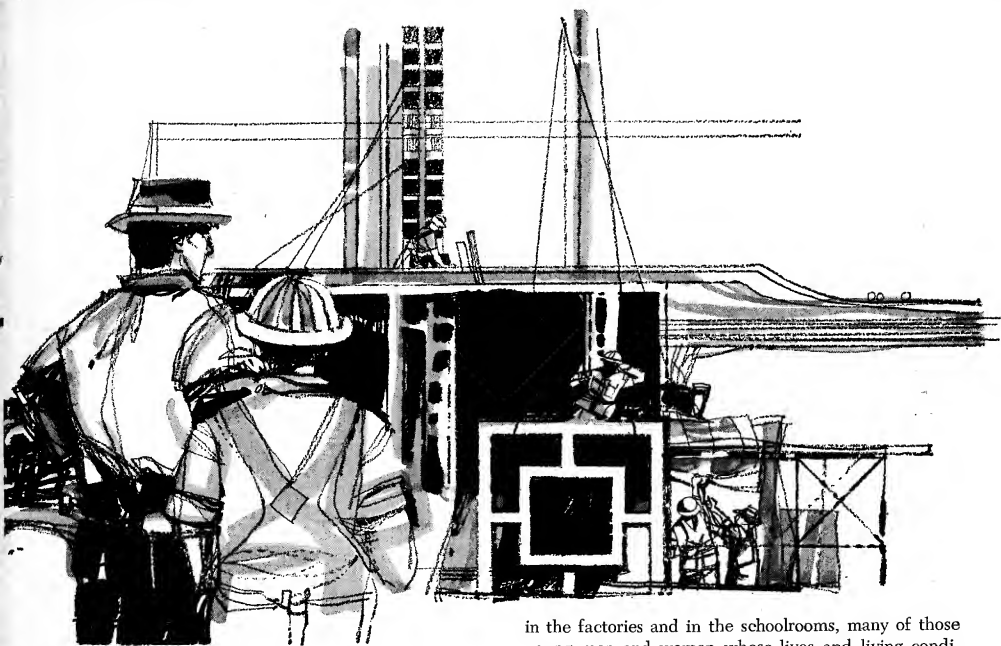
A wonderful feature of this program is that when the buildings are finished, they are also paid for. There is no heavy burden of debt left hanging over the heads of the Saints. If these buildings had to be built under the system most commonly used, where local members are required to raise all their share of the cost of the buildings in cash, it would be impossible to carry on this very necessary building activity. This is because the incomes of most of the Saints are barely enough to supply the necessities of life.

By capitalizing on the Saints' willingness to serve and drawing on man's greatest asset — his ability to work and produce — the Church's need for more and better buildings is being met. And spires are rising to the sky all over this beautiful land, causing the many thousands of visitors, who come from far and near, to marvel and to wonder at the things they see.

I shall never forget the experience I had with Mr. Walter Nash, the Prime Minister of New Zealand. We were taking him on a tour of the temple and college projects while they were under construction. As he watched a crew of workmen erecting the permanent housing for the temple staff, he said: "How do you get men to work like that in New Zealand?" He was referring to the energetic and cheerful way the men were applying themselves to their tasks. When in the course of my comments, I told him that none of the workmen were getting paid, he was speechless with astonishment. This of course gave me

(For Course 6, lesson of March 20, "Workers—and We Fill the World with Beauty"; for Course 2, lesson of March 27, "Heavenly Father Planned for Families to Build Places of Worship"; for Course 4, lesson of January 31, "The Temple is a Special Place"; and for Course 25, lesson of January 10, "The Blessedness of Work.")

*President of the New Zealand Temple.



an excellent opportunity to explain the ideals and beliefs of the Church.

It has been interesting to note some of the by-products of this activity. One thing of great importance is that it has taught many young men and women the joy of work — the joy of accomplishment. I shall long remember the day, when, after the temple was finished, all those who had labored on its construction were permitted to go through the building to see the results of their handiwork. The tears of joy and gratitude that were in their eyes was something to behold. It was evident to all that they were experiencing the joy that comes from work well done.

Another result of this labor missionary program is that it gives to the builders a greater appreciation for that which they have helped to build. Evidence of this is shown by the fact that more than 90 per cent of the marriages performed in the New Zealand Temple have been for the young labor missionaries whose hearts and hands have helped to build that beautiful edifice.

If I could take you into the classrooms of the Church College of New Zealand, you would find another phase of the work going on. And participating in the classwork you would see many of the young men whose hands have helped to erect those selfsame buildings. If it should be your good fortune to visit this land, you would find on the farms, in the shops,

in the factories and in the schoolrooms, many of those young men and women whose lives and living conditions have been improved by the skills they have acquired and by the work habits they have learned while serving as labor missionaries. And if you were to tour through the cities and towns, you would see the beautiful chapels erected by loving hands, each one dedicated to the glory of God and to the benefit and blessing of His children.

The highlight of your visit would come when you drove out Tuhikarama Road, seven miles south of the city of Hamilton. The first sight to meet your eyes would be the building of the Church College of New Zealand. As you rounded a bend in the highway you would see, stretching for more than a mile ahead of you, a beautiful highway, with lawns and flowers extending to the lovely white homes paralleling it on both sides. As you lifted your eyes a little beyond, you would see cultivated fields and pastures, dotted with grazing sheep and cattle. Many of those well-kept fields were once useless swamplands. On a hill, dominating the whole interesting scene, you would see the gleaming white walls of the temple of the Lord, with its tower reaching up toward the heavens, silently but eloquently witnessing to all the world: "... This is my work and my glory — to bring to pass the immortality and eternal life of man." (*Moses 1:39.*)

Your soul would be lifted up in thanksgiving to God for the opportunities you have to work; for by work the world is made more beautiful, and the lives of men and women are enriched and made happier.

We gain admiration if we . . .

stick to our standards

by David W. Evans*

I have probably been asked to write on this subject because of my numerous business contacts with men and women who are not of our religious faith. These contacts, may I add, have only confirmed what I have always been taught and have believed: that being true to one's own faith, whatever it may be, wins respect and friendship from one's associates and friends. And, conversely, trying to be all things to all people — doing in Rome what the Romans do and doing in your own home town something quite different because something different is expected of you at home — is exactly the way not to win lasting friends.

So, I submit, we must "stick to our standards," not only because the Church expects it of us but also because this is the right and best way to live.

What are the standards of the Church? Why should it be hard to stick to them? Perhaps some would suggest that I put first among these standards the "Word of Wisdom," but I shall not put first this law of health and test of obedience, important as I believe it to be.

I would put *first* integrity — keeping faith with truth in all its forms. Keep faith! Keep faith with people in all one's doings and dealings; keep faith with the laws under which one lives; keep faith with one's family; keep faith with one's business and professional code of ethics; keep faith with one's nation, one's church, one's God.

Here are other principles with which one should also keep faith.

One of these is prayer. Offering prayers — personal prayers, family prayers, prayers on the food one eats, prayers for wisdom in solving personal and group problems — is a practice which all people should follow. When we have guests in our homes, whether we know them to be religious people or not, we should share our religious life with them without fear that we will give offense. We must not refrain from asking a blessing on the food we are about to eat. If we stick to this practice in the presence of guests, we will be in for some delightful surprises. Here is one which happened to me.

(For Course 25, lesson of March 6, "Being Different But Not Separate," and lesson of March 13, "Kinds of Differences Which Matter"; for Course 6, lesson of January 10, "What Is a Latter-day Saint," and lesson of May 1, "Clean—and We Are Respected Everywhere.")

*Brother Evans is the senior member of the Evans Advertising Agency and a former member of the Deseret Sunday School Union General Board.

We had as guests in our mountain home one summer a group of industrial leaders from various parts of the nation. Some of them stayed with us several days. We knew little about their religious life and beliefs. But some of those we knew best were invited to ask a blessing on the food.

One man who had not been thus invited to pray stayed over, after the others had left, to take a horseback ride with me into a high mountain valley.

I had known this man for a number of years. I thought I knew him well, but we had never discussed matters of religion nor of conscience. In his social contacts he seemed little different from most other non-Mormon businessmen of my acquaintance.

Since our horseback ride was to take us most of the day, we took along a lunch. Around noon we reached a delightful spot by a beautiful mountain lake. The setting was inspiring — majestic peaks all around us, wild flowers blooming in profusion, clear lake waters reflecting blue skies and fantastically beautiful clouds. Occasionally a hawk could be seen soaring high in the sky; but there was not a sound to break the stillness, except for a slight rustling of the wind through the trees and the grass.

As we dismounted, staked out our horses to feed and spread our lunch on the ground, my friend became very solemn and then said with some diffidence:

"Dave, may I ask a special favor? May I have the privilege to ask a blessing on the food before we eat?"

As he gave fervent thanks for the beauties of nature, the bounties of life and for understanding among men, the bonds of faith and friendship between us were strengthened.

Perhaps it should not surprise me, though it always does, that great numbers of my friends and associates will gladly respond to an invitation to pray — in service clubs, in business conferences, at social, educational, political or religious gatherings.

So much for prayer.

How about Sabbath observance? How can a Latter-day Saint properly keep the Lord's Day, when so many enticements compete in an effort to make Sunday merely a long weekend for pleasure and sports?

I confess this problem is not easy. But we can make a good start by going to Church. And next time we are away from home on a Sunday with friends, whether of our own faith or not, we can suggest that we go to Church together. Or if friends visit us on a Sunday in our community, we can invite them to attend Church with us. What a wonderful experience this will be!

For some reason which I cannot quite understand,

many non-Mormons think Mormons are exclusive, that nonmembers are not welcome in our worshipping services. They think, too, with perhaps some justification, that we do not care to worship with them. A Sunday spent in worship *together* is a delightful and rewarding experience and can be a bridge to understanding.

In all honesty, I cannot say that living up to the standards of the Church is always easy. Some requirements are harder than others. Certainly I make no claim to any special virtues. But there is one law of the Church that is relatively easy for me to observe. The "Word of Wisdom," or rather that part of it which forbids the use of tobacco, alcoholic and certain other drinks, is, for me, relatively easy to keep.

For one thing, I was fortunate in having parents who believed and practiced this law implicitly. Moreover, smoking has always seemed to me to be a foolish, expensive, disagreeable and injurious practice.

Religious teachings aside, what can one who is not already a smoker say in its favor? On the other hand, much can be said against it!

Now, with modern medical discoveries to back up the Church's claims that tobacco "is not good for man," swearing off the smoking habit is becoming quite fashionable, especially among mature men, though cigaret consumption on the whole continues to increase, particularly among the young. Even with youth and young adults, the social pressures to conform by becoming a smoker are greatly exaggerated. Nowhere have I felt I had to indulge in this practice to "belong" in any group.

The social drinking habit sometimes presents a more difficult problem. The "hospitality hour" at business meetings and conventions and in client or customer entertainment, not to mention certain widespread social customs of relaxing with a "high ball" after a hard day's work, are practices which cannot be regarded lightly. To live with people who indulge in these practices and not partake of them, I have but one bit of advice: no halfway measures can be taken. Either we indulge or we do not. Once this question is settled by us and our associates, the problem becomes easy.

Here, again, nearly everyone admires and respects the person who practices what he professes to believe.

Also, from advice written some time ago to the young people, I quote the following, which applies equally to adults who would prefer not to smoke nor drink but believe they must submit to social pressures:

When your host asks you "to have a drink" or "take a cigaret," what is the proper answer?

When you are offered things you don't want—when

you are invited to do things "against your conscience," contrary to your Church or group teachings, what should you do, what should you say?

That's easy; just say, "No, thank you."

"The obligation of courtesy," says one eminent authority on etiquette, "is not that of the guest, but of the host and hostess."

The gracious host will never press you, never question your right to indulge or not indulge in proffered refreshments, but will protect you and respect you for your own decisions on all matters of conduct or conscience. He will admire you for the forthright position you take, whether he agrees with you or not.

To make your personal problem still easier—if indeed it is a problem at all—you can make it clear once and for all you have to decline a proffered drink or cigaret by adding to your "no, thank you" the clincher: "I don't use them."

Are there any real social or business pressures which would justify a nondrinker or a nonsmoker from compromising his position? Personally, I think there are none. Arguments to the contrary are wholly wrong or greatly exaggerated. Sometimes I suspect the pressures to partake are from within, not from without. If a Church member *wants* an excuse to indulge, he can find one if he looks hard enough. I have found no need to serve liquor to guests in my home. They would not expect it and would feel secretly disappointed in me if I offered it.

Abstainers, as we all know, are not limited to members of our own Church, nor to Church members generally. Some of the most consistent abstainers we have met belong to no church at all and do not consider themselves religious men in the usual sense. They abstain because they see the personal and social evils of alcohol. Quite a number are ex-drinkers, whose sad experiences have made them afraid to touch the stuff any more.

Before I finish, I must be sure to add a word of appreciation and respect for the hundreds of wonderful people whose habits and standards may differ somewhat from my own. Many of them are among the finest people I know. Their friendships and their integrity are priceless to me.

The true test of a person's character is not how he spends his weekends, what he eats and drinks nor how he worships. It is, rather, how true he is to his convictions. If he is a real person, he will live up to the standards of integrity which he honestly believes are best — at least until he finds a better way of life. He will allow all men the same privilege.

As for us, whatever we honestly believe, we must live if we would be respected.

My obligation to be a Gospel scholar

by William E. Berrett*

The young man, Saul (later to be known as Paul), was riding north from Jerusalem to Damascus, the road was dusty and long and the weather uncomfortably warm. And on the way the word came: "... Saul, Saul, why persecutest thou me? ... it is hard for thee to kick against the pricks." (Acts 9:4, 5.)

Although the Saviour appeared to Saul to initiate his conversion to Christianity, He did not remain with him. He did not sit with him by the side of the road until He had taught Saul all the principles of the Gospel. Such teaching takes days and months and years. Rather, the Master instructed Saul to go to one Ananias, an Elder of the Church in the city of Damascus, who would teach Saul what to do.

What would have been the effect upon history had the teacher, Ananias, not been a Gospel scholar—if he had not known what to teach nor how to teach it?

How many Pauls are lost because the teacher to whom Christ sends an inquiring mind has nothing to give? For God's teaching is done by those of us who are supposedly teachers in His Church, and the kingdom grows only so fast as we are effective in our teaching.

The Lord has said:

... The time shall come when the knowledge of the Savior shall spread throughout every nation, kindred, tongue, and people.

And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent. (Mosiah 3:20, 21.)

The coming of that day is greatly influenced by the great corps of teachers of the Church and their degree of preparation.

A teacher in the Church of Jesus Christ of Latter-day Saints is without excuse if he does not seek to know what the scriptures reveal. For the books are in his home, on his desk, awaiting the touch of his hand and the application of his mind. He has no right as a teacher of the Gospel to remain ignorant of what these books contain. He has no right to remain ignorant

(For all Gospel teachers.)

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Teacher Improvement Lesson — Monthly Preparation Meeting, March, 1960

of the known facts. He has no right to distort them. He has no right to deny them to a young mind in his care.

As one reads the Doctrine and Covenants, the commandment of the Lord to study and learn faces him from more than fifty different pages:

Seek not to declare my word, but first seek to obtain my word, . . . (Doctrine and Covenants 11:21.)
. . . Seek ye diligently . . . out of the best books . . . (Doctrine and Covenants 88:118.)
. . . Seek learning, even by study and also by faith. (Doctrine and Covenants 88:118.)
. . . Study and learn, and become acquainted with all good books, and with languages, . . . and people. (Doctrine and Covenants 90:15.)

A teacher can be forever indebted to the Prophet Joseph Smith, who set the pattern of scholarship for the Church, and whose admonitions to learn ring down the years:

Man was created to dress the earth, and to cultivate his mind, and glorify God. It therefore cannot be amiss for us at this early period, to urge the disciples of our Lord, to study, to show themselves approved in all things. For, when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edifies his fellow beings correctly, but he improves his faculties agreeable to the will of God.¹

A teacher should seek to be a source of knowledge to the student and a guide in the search for further knowledge and understanding. Even a thirsty man will not continue to return to an empty well. One can no more teach what he does not know and understand than he can return from a place where he has not been.

There is no excuse for a Latter-day Saint teacher who does not seek to know much of the nature of God; who is not equipped nor trying to equip himself with incidents depicting God's concern for His children, His goodness, His power, His majesty and His availability.

It is disturbing to find teachers of the Old Testament who do not seem to be aware of the light thrown upon the Old Testament by the Pearl of Great Price and by Joseph Smith's inspired corrections of much of the Bible text.

The passage "And Cain went out from the presence of the Lord, and dwelt in the land of Nod . . . And Cain knew his wife . . ." (*Genesis* 4:16, 17) cannot be understood except one reads *Moses* 5:26-28, 41.)

The passage, "And it repented the Lord that he had made man . . ." (*Genesis* 6:6), is misleading until we

¹Phillips, H. B., *The Restoration Movement and the Latter-day Saints*; page 204.

find Joseph Smith's correction of the text: "And it repented Noah, . . . that the Lord had made man . . ." (Joseph Smith's Inspired Version, Holy Scriptures, *Genesis* 8:13.)

The teacher of the story of Moses finds it hard to understand God in the light of the passage occurring in *Exodus*:

"And he [God] hardened Pharaoh's heart, that he hearkened not unto them . . ." (*Exodus* 7:13.) But the Gospel scholar discovers that the Bible text is corrupt in this passage and rejoices in the inspired translation by Joseph Smith:

"And Pharaoh hardened his heart, that he hearkened not unto them; . . ." (Inspired Version, *Exodus* 7:13.)

Too many teachers, in introducing the story of Jacob, become so involved with a discussion of an apparent case of deceit that they fail to understand, and their students fail to learn of the greatness of Jacob. When one reads in a revelation to Joseph Smith that Jacob is now a God and sits enthroned in yonder heavens (see *Doctrine and Covenants* 132:37), he is forced to revise his estimate of Jacob and see him now as a very choice spirit.

The teacher who is unaware of the office and power of a patriarch cannot understand why Isaac did not undo the blessing to Jacob and confer it upon Esau, for the power to give is the power to take away. In understanding the patriarch and his office, one understands how Isaac knew by inspiration when he laid his hands upon him that Jacob should be the next patriarch to his people, regardless of the name under which he had sought the blessing. A Gospel student will also understand why Jacob, in his blindness of old age, crossed his hands in giving blessings to his grandsons and conferred the greater blessing upon the second born, Ephraim, rather than upon the first born, Manasseh, as required by the practice in the land.

The teacher of the New Testament cannot teach correctly without a knowledge of the Book of Mormon and the Doctrine and Covenants and the light cast by these books upon the life and words of Jesus.

In *Matthew* 5:1-3 we read:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The last sentence has proved a stumbling block for centuries. The term "poor in spirit" has had a distinct meaning both in the English and in the Greek and

Aramaic expressions from which it was translated. In other literature than the Bible it unquestionably applies to the person who has lost courage and hope. But if that meaning were applied to the passage in *Matthew*, it would be inconceivable how such a spiritually impoverished individual would have the kingdom of God as a reward. Scholars faced with this apparent incongruity have sought for some other interpretation for the "poor in spirit" and have sometimes ascribed them to be the "humble" and the "penitent."

The Book of Mormon introduction to the same passage, delivered in America to the Nephites is enlightening:

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.

And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. (3 *Nephi* 12:1-3.)

The light thrown by the above passages upon the so-called "Beatitudes" revolutionizes the meaning. The "poor in spirit" are not blessed merely because of that condition, but may be blessed if they will accept the principles Jesus taught and come unto His Church through the waters of baptism.

It cannot be a blessed condition to mourn. It crushes out hope and happiness. But blessed indeed are those mourners who come unto Christ and receive from Him the assurance of life beyond the grave.

Likewise with all other groups of people in whatever condition, if they will believe and come into the fold of Christ, they will be blessed.

This contribution to the interpretation of the great message of the Saviour gives the true meaning which scholars have sought through the centuries.

Compare *Matthew* 6:25 with 3 *Nephi* 13:25, and see

how wholly wrong is the impression gained from the Bible alone.

Likewise in studying the Parables of Jesus, one is struck by the diversity of interpretations among Christian scholars generally. But many of these parables have been explained and amplified by Jesus to this generation. For the parable of the "Ten Virgins" see Doctrine and Covenants 45:56 and 63:54. For the parable of "The Wheat and the Tares" see Doctrine and Covenants 86:1-7; 101:65, 66. For the parable of the "Laborers in a Field" see Doctrine and Covenants 88:51-61. For the parable of the "Twelve Olive Trees" see Doctrine and Covenants 101:43-62. For the parable of "The Unjust Judge" see Doctrine and Covenants 101:81-91.

There is no justification for a Latter-day Saint teacher to teach another meaning to a parable than that which Jesus intended, in those cases where we are blessed with His interpretation.

Surely, as Alexander Pope has said, "a little learning is a dangerous thing." A student who reads in the Bible, "God is a Spirit: . . ." (*John* 4:24), will fail to understand unless he marshals all of the knowledge of God which is available. In the light of passages of the Bible referring to parts of God's body, the vision to Joseph Smith in the grove, the declaration in the Doctrine and Covenants 130:22 and the whole of Section 110, one can find understanding and not stumble.

Above all, the Gospel scholar adheres closely to the facts and shuns rumors and stories that have not been authorized nor tested. He avoids enlarging upon the information God has given on spiritual matters, realizing that the things of God are known only by the spirit of God. In other words, he avoids the mysteries where he can teach only by guess work and teaches those revelations of God and the genuine experiences of man in the spiritual realm.

A teacher should be a scholar in still another area — the laboratory of life. He should have experimented with the way of life proclaimed and exemplified by Jesus, so that he can testify that such a life is good. He should have prayed and found the effectiveness of prayer. He should have given himself in service to others and experienced the joy therefrom. He should have sought revelation — the whispering of the spirit of God to his spirit that the Gospel is true, that God lives, that Jesus is the Christ. ". . . and if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42:14.) For in this realm, also, the scholar must know and draw students to him by the warmth of his soul and the assurance which flows from his teachings.

"The Visit of Mary to Elisabeth"

THE STORY

"... The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

Nazareth is a village of farmers and craftsmen. Wheat and barley are grown in the fields, and date palms, fig and pomegranate trees and vineyards furnish fruits to the villagers. Many beautiful flowers may be seen during the rainy season from the middle of November to April. It was this countryside surrounding Nazareth that provided the setting for many of Jesus' teachings and beautiful parables.

It is interesting to picture this little town where Mary was to receive her wonderful news.

The Nazareth of that day was higher up the hill than is modern Nazareth, resting 1200 feet above sea level. Though a tiny village consisting of small, clay-walled houses huddled together, it was not wholly out of touch with the outside world. Winding through the hills of Galilee was the Roman military road from the north, which passed through Nazareth on its way south. Not far south of Nazareth was an old caravan route, which crossed the plain of Jezreel. On this busy road came the trade between Egypt and Damascus.

Mary, along with the other women of the village, would go to the well at the foot of the hill to draw water. The well was the meeting place where gossip and news was exchanged. Mary's life up to the time she was visited by the angel Gabriel was not unlike that of any other young woman in Nazareth. Little did she realize what was in store for her.

And the angel came unto her and said, "... Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." The startled and frightened Mary did not understand what the angel meant, but the angel soon stilled her fears when he said:

"... Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

The angel then told Mary of her cousin Elisabeth who had "... conceived a son in her old age: and this is the sixth month with her who was called barren."

Mary felt an urgent need to talk to Elisabeth, who was a much older woman, concerning this wonderful thing which had come to her. So with haste she went into the hill country, into a city of Juda.

The home of Elisabeth and her husband, the priest Zacharias, was probably about a hundred miles distant from Nazareth — about a four- or five-day journey. The terrain over which Mary would need to pass was dangerous because of the people she would encounter who were unfriendly to the Jews and because of dangerous animals and robbers which might inhabit the area. There is no indication from the scriptures that she had company on her journey, though it is unlikely that she would have gone alone.

"And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?"

Elisabeth must have known that the birth of her son, who was to be called John, would be followed by that of the Messiah and that the day for which Israel had waited for so long was soon to come.

(Concluded on opposite back of picture.)

(For Course 1, lesson of February 21, "The Baby Jesus"; for Course 10, lesson of January 24, "Two Great Messages"; and for Course 14, lesson of January 24, "Looking Toward the Light.")

Mary's Visit to Elizabeth

From an original oil painting
by **Carl Bloch**

By permission of
The National Historic Museum,
Frederiksborg Castle, Denmark





"The Visit of Mary to Elisabeth"

THE STORY (Continued)

Mary stayed with Elisabeth about three months, then returned to her own house.

"Now Elisabeth's full time came that she should be delivered; and she brought forth a son." The baby was named John. Zacharias, John's father, who had been struck dumb as a sign that John would be born, was now able to speak again. He praised God, and prophesied saying, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;" (*Luke 1:26-28, 30, 31, 36, 41-43, 57, 76.*)

In Nazareth Mary's condition was evident to her loved ones. Joseph was troubled when he greeted his promised wife. The Jewish law provided for an annulment of a betrothal either by public trial or by signing a document in the presence of witnesses.

But an angel appeared to Joseph one night in a dream and said: "... Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And he knew her not till she had brought forth her firstborn son: and he called his name Jesus." (*Matthew 1:20, 21, 24, 25.*)

THE PICTURE

In the picture we see Elisabeth, the elder woman, greeting Mary with outstretched arms. The artist has depicted very well the differences in the ages of the women. He has painted Mary with the beauty one would expect and has used rich, beautiful colors in the soft flowing robes of the women. In some of the villages of the Holy Land this same type of clothing is worn today.

The lilies in the pot at the foot of the stairs give a repeat of the white color in the women's veils. It is most effective against the golden brown of Elisabeth's gown.

The house is indicative of the type of architecture of the times.

In the right-hand corner, the women's faces lend interest to the picture. The woman carrying a water jar is typical of an activity of that time which is still carried on today.

THE ARTIST

The artist, Carl Heinrich Bloch, was born in Copenhagen, Denmark, May 23, 1834.

In his early youth he showed talent; and, at the age of 15, he left the school of Marine Cadets and enrolled in Beaux Arts, where he won many prizes. Gaining a scholarship to study in Rome in 1859, he lived there except for a brief interval until 1865.

Other honors came to him, such as being made a member of the Academy of Copenhagen and winning a professorship at the school of Beaux Arts. He received a medal and declaration of the Legion of Honour at the Universal Exhibition in 1878. Bloch painted two pictures, "Visit of Mary to Elisabeth" and "Jesus Healing a Blind Man," for the Oratory of Frederiksberg. His pictures are noted for their facile technique and the dramatic effect they produce.

The artist died in Copenhagen, Feb. 22, 1890.

—Hazel W. Lewis.

The angel Gabriel brought wonderful news

by Marie F. Felt

"For with God nothing shall be impossible." (Luke 1:37.)

IN the city of Jerusalem, on a hill called Mount Moriah, stood a beautiful building which the Jews called the temple or the house of God. As often as possible they would come here from all over Palestine to honor God and offer sacrifices to Him.

Among the many priests who served in the temple was one named Zacharias. He belonged to a group of priests known as "the course of Abia." (See Luke 1:5.)

On the morning of the day that our story begins, Zacharias had received a very great honor. He had been chosen by lot to serve that day in the Holy Place in the temple. Only one priest a day was privileged to serve there. For this reason some priests went all their lives without ever seeing or serving in this particular room. Zacharias knew this and felt very grateful that this honor had come to him now.

As he entered the Holy Place, Zacharias saw there the altar of incense, a seven-branched candlestick and a table of shewbread (unleavened bread). At one end of the room was the set of double veils that separated this room from the Holy of Holies, a room where only the high priest was privileged to go.

As he moved forward to complete his assignment of burning the incense, Zacharias was startled to see an angel standing on the right side of the altar. It was the angel Gabriel.

The angel could see that Zacharias was both frightened and surprised, but he understood why. Angels do not come often to visit mortal men, but only when they have important news or instructions to give.

As he looked at Zacharias, the angel spoke with a kind and gentle voice. "... Fear not Zacharias," he said, "for thy prayer is heard; ..." Then he told Zacharias that the baby for whom Zacharias and his wife, Elisabeth, had prayed for so long would now be sent to them by our Heavenly Father. The angel told him that the baby's name was to be John. When John grew up, it would be his mission to preach to the people and prepare them to receive the Saviour.

Zacharias was so surprised and astonished that he hardly knew what to say. He was an old man. His wife was old, too. They had prayed for this blessing for so long. How could such a wonderful thing happen to them now? Humbly, he said to the angel: "...

Whereby shall I know this? ... " He felt that he must know for sure.

It was then that the angel reminded Zacharias that he had come directly from God, our Heavenly Father, with this message. However, since Zacharias wanted a sign, he was told that he would be unable to speak until the day that the baby should be born, because he had not believed. (See Luke 1:20.)

Outside, in the court of the temple, the people waited. They were wondering what was keeping Zacharias so long. What could have happened? Usually they would have seen the smoke arise from the burning incense. After they saw the smoke, the priest would come out and pronounce the benediction. With this, the service would be over. Today, however, things were different. Why?

As they were wondering, Zacharias came toward them. The people could tell that something unusual had happened. Anxiously they waited to hear what he had to say; but he could not speak. They could tell, however, from the signs that he made that he had seen a vision. In the best way that he could, he dismissed them and the service was over. The sign that he had asked for had been given to him. It had happened just as the angel had said. Zacharias could not speak, and he would be unable to speak until the day that the baby was born.

Six months passed and as Zacharias and Elisabeth eagerly awaited the arrival of their son, John, the angel Gabriel came again. This time he appeared to a young lady by the name of Mary, who lived in Nazareth.

As the angel spoke to Mary, he gave her a very special greeting. In it he told her that she had been especially favored and blessed by our Heavenly Father. Of all the women on the earth, she had been chosen by God to be the mother of Jesus, the Saviour of the world. "... That holy thing which shall be born of thee," he said, "shall be called the Son of God."

The angel then told Mary about Elisabeth and the new baby that our Heavenly Father was sending to her; and in answer to Mary's surprise, he said, "... with God nothing shall be impossible."

As the angel was about to leave, Mary told him how honored she felt to have been chosen to be the Saviour's mother. "... Be it unto me according to thy word," she said, and the angel left.

Having learned Elisabeth's secret, Mary could

(For Course 1, lesson of February 21, "The Baby Jesus"; for Course 10, lesson of January 24, "Two Great Messiahs"; and for Course 14, lesson of January 24, "Looking Toward the Light.")

hardly wait to tell of her own good fortune. Almost at once she arose and with haste went to a city of Juda in the hill country.

As she entered the house of Zacharias, she greeted Elisabeth warmly. The two women then exchanged secrets and talked much of the great honors that had come to them. John, Elisabeth's son, was to prepare the way for Jesus, who was to be born of the virgin Mary.

Mary stayed with Elisabeth for about three months and then returned to her own home in Nazareth.

It was about the time that Mary arrived home that the baby, John, was born. Zacharias and Elisabeth were delighted and all the neighbors and relatives in the hill country rejoiced with them. It was so wonderful after all these years to have a baby come to them.

As was customary, on the eighth day the friends and relatives gathered at the home to celebrate the naming of the baby. Most of them wanted to name him Zacharias after his father, but Elisabeth said, "... Not so; but he shall be called John."

Surely she was wrong, they thought; so they made signs to Zacharias to see what he wanted the baby to be called. "And he [Zacharias] asked for a writing

table, and wrote, saying, His name is John. And they marvelled all." (*Luke 1:13, 18, 23, 35, 37, 38, 60, 63.*)

As soon as this happened, Zacharias spoke. It was just as the angel said. Honored and thrilled, Zacharias praised God and thanked Him for the baby and what he had been sent to do.

When Mary arrived home from her visit to Elisabeth, it was the first anyone there knew of the baby that was to come. Joseph, especially, was troubled. He loved Mary dearly and wondered what he should do.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ..." Then the angel told Joseph that the baby that was to come was Jesus, the long awaited Messiah.

Joseph was delighted with the news and was honored that the girl he loved so dearly was to be the mother of the Saviour of the world.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:" Lovingly he cared for her until "... she had brought forth her firstborn son; and he called his name Jesus." (*Matthew 1:20, 24, 25.*)

WHAT a wonderful world this would be if everybody believed and practiced the teachings of the Saviour:

"Ye shall know the truth, and the truth shall make you free." (*John 8:32.*)

Lucky for you who live in a land built on a belief in truth and justice. Not all people are so fortunate.

As children we are naturally honest. And we would likely so remain but for the bad examples, group pressures or lack of effective moral teaching in our lives.

Should untruthfulness creep into our lives, it is likely to come first in faint disguise: in exaggeration; in concealment of some pertinent facts when people have a right to believe that what we say is the whole truth and nothing but the truth; in pretending that we agree with someone else's statement when he expresses an idea or an opinion which is contrary to our own; in refraining from speaking up in defense of a person or a cause when we know we ought to do so; in making promises which we do not intend to keep.

Only after we have grown callous to some of these milder forms of indirect deceit are we likely to tell deliberate falsehoods. Most people are innocent of intentional and outright deception.

Young men and young women, how valiant are you to defend the truth? Do you stand up to the careless opinions and irresponsible claims which are so often expressed when young people engage in casual talk?

How careful are you in expressing your own opin-

(For Course 6, lesson of February 21, "Truthful—and We Are Strong and Free;" and for Course 25, lesson of March 20, "On Being Pleasantly Good.")



Be Honest with Yourself

ions and in sticking to facts in your own speech?

If all people were strictly truthful and honest, righteousness would soon cover the earth — and heaven would not be far beyond!

So, believe the truth, tell the truth, love the truth, live the truth. *Be honest with yourself!*

To teach as Jesus taught, we must apply . . .

the art of communication

"FEED my lambs," said the Saviour to Peter, His disciple. (*John 21:15.*) This charge has echoed and re-echoed through the ages until we, as teachers of young children, feel the importance of our calling. God's precious little children need to be taught the Gospel. They must be fed.

As teachers, we are actually standing in for Jesus. How important it is, therefore, that we pattern our lives after His life! How important it is for us to try to teach as He taught and as He would have us teach today!

As we examine Christ's way of teaching, we notice that He taught simply and directly. He knew the art of communication. He could convey His message through the spoken word, through gestures and through a loving, sympathetic understanding of the needs of His listeners.

Jesus knew that communication starts with and depends upon the one who is teaching. Therefore, He first created a warm, spiritual climate which put the listeners or learners in the right frame of mind to receive His powerful message. He let each person experience the feeling of importance as an individual and taught that each was needed and wanted and that every man's ideas would receive recognition and consideration. He loved those He taught and counted each one as a friend.

As we examine Christ's way of teaching, we notice that when He was ready to present His message, He spoke kindly and in loving tones; but He made His message crystal clear. His words were beautiful, but they did not obscure the vital message He was presenting. Every illustration Jesus used, which was generally directly from His own and His learners' environment, emphasized in a direct way the purpose of His communication.

If we would teach as Jesus taught, we, too, must be skillful in the art of communication. We should have a powerful Gospel message to present each time we appear before the learners in our class. Those who are guided by the specially prepared teaching manuals will discover that these Gospel messages are well defined therein.

If we would teach as Jesus taught, we should make

sure that every lesson aid — every story, poem, audio or visual aid or enrichment activity — contributes toward the effective presentation of the vital Gospel message being given. We should seek to convey this message in a concise and direct manner and in beautiful, picturesque speech.

If we would teach as Jesus taught, we should create a warm, spiritual climate in which communication may take place effectively, without static or interference to obscure our purpose. We should foster congeniality, harmony and mutual respect. Love and friendliness should be abundant. The teacher and the receivers of the powerful Gospel message should understand and speak the same language. Words should be used which connote the same meanings to all. Barriers of prejudice should be removed, and open-mindedness should be present in order that an interchange of thoughts and feelings might take place.

If we would teach as Jesus taught, we should first communicate with our Heavenly Father. We should strive to live so as to keep in tune with His spirit. We should ask in faith for the assistance we desire. The Lord has told us that "... all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (*Matthew 21:22.*)

If we would teach as Jesus taught, we should open all lines of communication. We should master the art of listening, realizing communication is a two-way process. Teachers are wise who learn early to listen more and talk less. We should master the art of sharing ideas and feelings, accepting suggestions graciously and helping the learners realize that they are sincerely needed and respected as important individuals and worthy souls of our Heavenly Father.

If we would teach as Jesus taught, we might incorporate the idea of this little verse into a sincere prayer for help in the preparation and presentation of lesson materials:

Help me choose a vital message,
Help me make it crystal clear,
Help me guide with loving kindness
These precious lambs assembled here.

—Hazel F. Young.

Superintendents



START A PUNCTUALITY CAMPAIGN

WHAT disturbance the latecomers to Sunday School do cause! Let us start a punctuality campaign. Let us begin Sunday School on time. It would be surprising what a difference there would be in the reverence of our Sunday Schools if nobody came in late. Starting strictly on time is a great impetus to punctuality. It also saves minutes for study of the Gospel. We have too few such precious minutes at best.

We have probably all noticed that it is always the same people who are tardy. Tardiness is a terribly slothful habit to form — a habit that handicaps a person through life.

I know a ward superintendent who, when he was made superintendent, determined to reduce tardiness to the vanishing point. Occasionally as many as 35 per cent of the members of that ward came

in late. We can imagine what kind of confusion this caused in the worship service.

This superintendent told the congregation that thereafter Sunday School would start strictly on time and that the clock would be frequently regulated so as to give the correct time. He insisted that everyone who should be on the stand should be there and seated at least 30 seconds before starting time.

He had the superintendent's memo program made out a week or more in advance so that all would be in readiness. He then checked each individual part in advance to make sure all would be prepared.

He coached the greeters, who stood at the vestibule door to greet all who came, to add a kindly reminder for punctuality next Sunday.

The campaign worked. At the end of a month tardiness was reduced to

a mere trickle. At the end of three months he reported that there had not been a tardy person in over a month.

It was a joy to observe the quiet, the order and the reverence that that Sunday School attained. It was superb.

The superintendent followed up his campaign by having an occasional 2½-minute talk given, commending the present quiet, reverent and more enjoyable condition of the Sunday School.

By a concerted effort, the punctuality, order and reverence of every Sunday School may be achieved.

We recommend that this subject be put on the agenda of every Sunday School superintendency's weekly council meeting.

—General Superintendent
George R. Hill.

Ward Receives "Bound Volume" Prize

Congratulations to the Seventeenth Ward of East Mesa Stake and to its efficient *Instructor* director, Leona Huber. This is the first ward in the Church to qualify for the award of a bound and embossed volume of *The Instructor* for getting "three times the number of bona fide subscribers that it has officers and teachers." Notice of this

offer from the general superintendency appeared in the October, 1959, *Instructor*, page 338.

This ward has 30 officers and teachers and, by our records, 98 bona fide *Instructor* subscribers, as of Nov. 1, 1959. A bound 1958 volume of *The Instructor* has been sent to Sister Huber for presentation to East Mesa Seventeenth Ward. What a blessing to parents with children

—General Superintendent George R. Hill.

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Answers to Your Questions

Closing of 2½-minute Talks

Q. How should a 2½-minute talk be closed?

—Tacoma Stake.

A. Some say, "This is my prayer in the name of Jesus Christ. Amen." If the talk concludes with a prayer, this is correct. It is incorrect to say, "This is my talk in the name of Jesus Christ." If teachers and parents, when assisting children in the preparation of 2½-minute talks, would suggest to them that, at the conclusion of the talk, they bear their testimony as to the truthfulness of the principle that they have presented, it could be a substantial force in developing personal testimonies in the hearts of our Latter-day Saint children. When a child says, "I bear you my testimony that I know these things to be true," he is reassuring himself and obtaining a conviction of the divinity of the Gospel of Jesus Christ.

Courses 26 and 28 for 1960

Q. What is the difference between Course 26, "Gospel Doctrine," and Course 28, "Gospel Essentials," for 1960?

—Monterey Bay Stake.

A. Both courses are based upon the *Articles of Faith*, by Dr. James E. Talmage, and a supplement written by Superintendent David Lawrence McKay. The supplement calls for wide participation among members of the class. The approach to the subject matter in the Gospel Doctrine class will be entirely different from that in the Gospel Essentials class. This difference is made clear in the stake monthly preparation meeting helps for the two courses for the Decem-

ber preparation meeting. See also the superintendent's article on that subject in the November, 1959, issue of *The Instructor*, page 374.

Dependent Branch Sunday School Reports

Q. Are dependent branch Sunday School reports combined with the ward or branch on which the branch is dependent?

A. No. *The Sunday School Handbook* states: "The figures of the dependent branch Sunday School and those of the ward on which it is dependent are never combined into one report." (*The Sunday School Handbook*, March, 1959, edition, page 22.) The same rule applies to branches in the missions.

Attendance Records for Superintendents

Q. How are members of the ward superintendency accounted for on the monthly report for their attendance at Sunday School?

—Annual Convention.

A. Instruction No. 8 on the Sunday School Monthly Report form states: "Officers and teachers enrollment column 10 and attendance for column 11 should be obtained from your Officer's and Teacher's Roll Book." Superintendents visiting classes during Sunday School or attending to any other duties are marked present on the officers' and teachers' roll, which is included in totals under Column 11. "Their attendance should not be included in the attendance of the course they teach." This would apply to superintendents as well as teachers. The statement in "Answers to Your Questions," *The Instructor*, October, 1959, is in error.

—Superintendent Lynn S. Richards.

Memorized Recitations

COURSE No. 10
for March 6, 1960

To be memorized by students in Course No. 10 during January and February, and recited in the worship service March 6, (taken from Course No. 10, *The Life of Christ*):

"Mark the perfect man, and behold the upright: for the end of that man is peace." (*Psalms* 37:37.)

COURSE No. 16
for March 6, 1960

To be memorized by students in Course 16 during January and Feb-

ruary and recited in the worship service March 6 (taken from Course No. 16, *The Gospel Message*):

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (*Revelation* 14:6, 7.)

COMING EVENTS

Jan. 3, 1960
Pupil Advancement;
New Courses Begin

Jan. 17, 1960
100% Sunday

Feb. 1-Feb. 15, 1960
Instructor Campaign

Apr. 3, 4 and 6, 1960
Annual General Conference

Apr. 3, 1960
Sunday School
Semi-annual Conference

Apr. 17, 1960
Easter Sunday



INFORMAL WAYS TO TEST A STUDENT'S LEARNING



by Keith R. Oakes

CHURCH classes are composed of students who are there voluntarily to learn the Gospel. Because of the somewhat competitive nature of formal tests and partly because of the resemblance to public school or college testing devices, as well as for many other possible reasons, there appears to be a general resistance in the Church to the use of written or formal tests for determining the extent of the student's learning.

Gospel teachers may be willing to agree with this statement: "We will leave 'judgment' of students to the Lord. Our job is just to teach them."¹ Nevertheless, teachers are, and should be, concerned with

the degree to which their students have learned principles and truths of the Gospel lessons. If formal testing is generally rejected, what, then, are some informal ways to test a student's learning?

The nature of these informal methods will depend in large measure on what the teacher is trying to check. He may want to evaluate a change in attitude, the acquisition of information, a development of certain skills or a modification of habits, etc. This article will deal with but three types of informal testing: discussions, observations and dramatic presentations.

Discussions

Discussion is perhaps the most frequently used informal check on learning. A discussion may be accomplished in a number of ways, but common to all

(For Course 23, lesson of March 20, "Tests Are Aids to Learning"; and for all Gospel teachers.)

¹Woodruff, Asabel D., *Teaching the Gospel*, 1958; The Deseret Sunday School Union Board, Salt Lake City, Utah; page 175.

such ways is the requirement that the teacher have clearly in mind or on paper the items he wishes to check. Without these predefined items, the teacher may become so involved in promoting the mechanics of the discussion (an important factor) that he may overlook the actual purpose of the discussion, i.e., to test learning. Discussion, itself, is best used to test acquisition of information, facts, knowledge, etc., and changes in attitudes. This change is revealed by an analysis of the types of statements made by students during the discussion.

Discussions are usually conducted either by having the class participate as a group or by oral questions and answers directed to individuals. The former process is effective in determining whether certain desirable attitudes are being developed as a result of the lesson(s). This device requires that the stage be set for students to respond freely without fear of embarrassment, with respect for each person's statements and with a wholesome classroom atmosphere allowing for independent and creative thinking. It must be remembered that the purpose of the discussion in this instance is to determine whether desirable attitudes are being unfolded, not to develop the desirable attitudes themselves. Development should come in the treatment of the lesson(s).

Directing oral questions to individual class members promises a rapid process for checking facts learned, specific information obtained and awareness of items of knowledge pertinent to the lesson. Here again the stage should be set well. The questions should be specific — eliciting the proper response. The major items to be tested should be written, and wholesome classroom atmosphere should be provided to insure against embarrassment and ridicule.

Observation

Whenever desired, the teacher might have the class engage in activities which the teacher can observe. These activities may be in or out of the Church classroom. Direct observation of students at work, in social surroundings or in construction type activities provides excellent opportunity to note development of skills and modification of habits, attitudes or appreciations. The authors of one rather widely used text state:

Observation and interview provide better evidence of real attitudes than can be obtained from most written tests now available. Tests tend to indicate the student's knowledge of preferred attitudes but frequently fail to give valid evidence of his actual attitudes. . . Records

based on observation of a student's behavior in the classroom and on the playground should provide more accurate information in this area.²

Again, it is important for the teacher to keep uppermost in his mind just what he is trying to observe. For example, if he is trying to determine whether students have learned to respect the rights of others as a result of emphasis in class of the Golden Rule, then he should look for those types of activities which would reveal the inclusion of or the failure to include this concept in the actual life experiences of his students. It is also important that the teacher keep some kind of record of his observations so that he can check more validly the behavioral changes or development of skills in his students.

Dramatic Presentations

Dramatic presentations may take the form of role playing, wherein one or more students place themselves in the role of other persons to help them gain insight into the qualities or problems of the people they are portraying. Dramatic plays may be used, wherein students "act out" experiences illustrating various ideas of the lesson(s). Socio-drama is another dramatic presentation wherein students in a more structured manner take the parts of various people in a given situation to illustrate items of the lesson(s).

Through these devices the student frequently gains insight into his own learning by self-appraisal of his feelings and thoughts as he experiences his part in the activities. The teacher, too, is able to evaluate the ability of the student to grasp the true meanings of the lesson(s) and apply them to given situations.

Cautions

The three mentioned methods, when properly used, are effective as a check on almost any type of desired learning. However, certain cautions should be remembered by all teachers in all forms of informal testing or evaluation:

1. Evaluation is not necessarily done at the end of some learning activity, but is a continuous process.
2. Testing should be carried out in terms of all the purposes of the Gospel teachings.
3. Evaluation should be an integral part of class activities.
4. Testing should be done in a variety of ways covering a variety of situations.

²Alcorn, Marvin D., et. al., *Better Teaching in the Secondary Schools*, 1954; Henry Holt and Company, New York, N. Y.; page 374.

THE SPIRIT VERSUS THE LETTER IN MUSIC

Senior Sunday School Hymn for the Month of March



TRUTH Eternal, Truth Divine"; author, Parley P. Pratt; composer, Alexander Schreiner; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 189.

Before commenting on this hymn, I should like to continue the observations on the interpretation of the printed page of music which were begun in *The Instructor* for December, 1959, page 416. The musical "breath of life" cannot be put into printed nor even spoken words. This "breath" must be felt in order to be understood. Conversely, it must be understood so that one may feel it.

I hope you may be intrigued into getting your hymnbook and sitting down at the piano, looking up the particular points in the various hymns and thus getting a glimpse at the music itself that is behind the printed notes, which are but stenographic reminders of what the music is supposed to sound like. The endeavor to find the soul of the music, to feel it and understand it, can be most fascinating.

In hymn No. 143, "Oh Say, What Is Truth?" the *fermata* is most unfortunately placed for the text of the first stanza. But the music requires the *fermata*. The music has its own reasons and demands, even when not perfectly matched with the words.

The single 2/4 measure in hymn No. 145, "O Ye Mountains High," is an innovation in this revised edition (1950) of the hymnbook. Previously, this was a regular 4/4 measure. If you will try it both ways, you will surely find that the 4/4 measure feels too long and that the 2/4 measure is too short. Whereas the printed page may call for either two or four beats, the music does not call for such rhythmic beats. In either case, this measure should be held to a comfortable length. Either beat two slower beats or four faster ones; or better yet, do not beat this measure at all.

When hymn No. 98, "Let Us All Press On," is occasionally sung by a very large number of people, as at conference, it may properly need to be sung at a somewhat slower pace than usual. We know that large bodies naturally move slower. At a slower tempo, the one measure at the end of the third line may be too long. At such a point we break the rhythm anyway, so this measure may very properly be shortened slightly. While this is not an acute example, it illustrates what

may be found in the works of all composers.

In the eighth complete measure of hymn No. 104, "The Lord Is My Shepherd," it is both musical, lovely and of good report to give a little extra time because of the crowded rhythmic schedule. The singers, as well as the music, deserve a little conductorial leniency for the purpose of even a brief breath. It is true that the rhythm is bent; but the music and its spirit are liberated and thereby made beautiful.

In the third measure from the end of hymn No. 125, "O God, The Eternal Father," former hymnbooks showed two quarter notes followed by quarter rests. Mendelssohn had composed it that way for the words in German: "Farewell to the Forest." I am sure, however, that the composer would give us his artistic blessing in the change to half notes so that the music might be more suitable to these words which he never heard in his lifetime.

In hymn No. 148, "Jesus, the Very Thought of Thee," notice the three-measure phrase covering measures five to seven. This seventh measure is obviously too short, just as it would be too long if an extra measure were used. Therefore, the seventh measure is beat comfortably slower. This again is done to make the music beautiful.

In hymn No. 220, "Prayer Is the Soul's Sincere Desire," there are exactly the same points for observation as in the previous example. The seventh measure should be beat much slower, because the proper eighth measure has been deleted.

"... And with all thy getting get understanding."
(*Proverbs* 4:7.)

The hymn of the month, "Truth Eternal, Truth Divine," was written by that prince of Latter-day apostles and poets, Parley P. Pratt. He wrote for the Lord's own people — His Latter-day Saints. Only they can sing: "Truth again restored to earth, opened with a prophet's birth."

This is the first time this hymn has been recommended for special practice; therefore, it has not been generally used and is not well known. The words, and perhaps the music also, deserve to be sung earnestly, avoiding light-mindedness and all distractions. To sing this splendid hymn is an act of worship before our Heavenly Father.
—Alexander Schreiner.

Junior Sunday School Hymn for the Month of March

“**T**is Sweet to Sing the Matchless Love”; author, George Manwaring; composer, Frank W. Asper; *The Children Sing*, No. 23.

The reason we partake of the sacrament should become an important concept in the life of each child. The message of this song, “Partake the emblems of His death, and thus renew our love and faith,” should reiterate the lessons children have had in Junior Sunday School classes about the great sacrifice Jesus made for all of us.

To the Chorister:

The chorister should radiate love and devotion as she sings this song in its entirety to help the children become familiar with it. Then she should explain any difficult words or phrases in the text. The degree of difficulty will vary with the group to which the song is being presented. However, enough explanation should be given so that children will receive the message.

In some double-session Sunday Schools, children 3, 4 and 5 years of age meet as a separate group. Where this is done, the second stanza may be all that would be meaningful to such young children. We should also keep in mind the short interest span of children 5 years of age and under.

Since there is little, if any, memorization of songs at home, the songs must be learned during singing time in Junior Sunday School. In order to accomplish this, each Sunday during the month we can present the song differently. This not only renews interest, but it is helpful in reaching some children who failed

to understand the previous week’s explanation. Just singing the song over and over seldom teaches what we would have our students acquire. Children will enjoy singing if they understand the message and feel that they can reproduce it.

This song should have a little faster tempo for children than for adults because children do not have the same breathing capacity as adults. It should be kept *legato* with a devotional influence.

To the Organist:

When the accompaniment is added to enrich this song, the left hand should be played as firmly as the right. Too often Junior Sunday School organists feel they are pulling the group singing along and stress right hand playing. Junior Sunday School singers need as firm an accompaniment as adult singers, but not the same degree of volume.

—Mary W. Jensen.

March Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”¹

¹Matthew 7:21.

FOR JUNIOR SUNDAY SCHOOL

“This is my commandment, That ye love one another, as I have loved you.”²

²John 15:12.

Organ Music to Accompany March Sacrament Gems

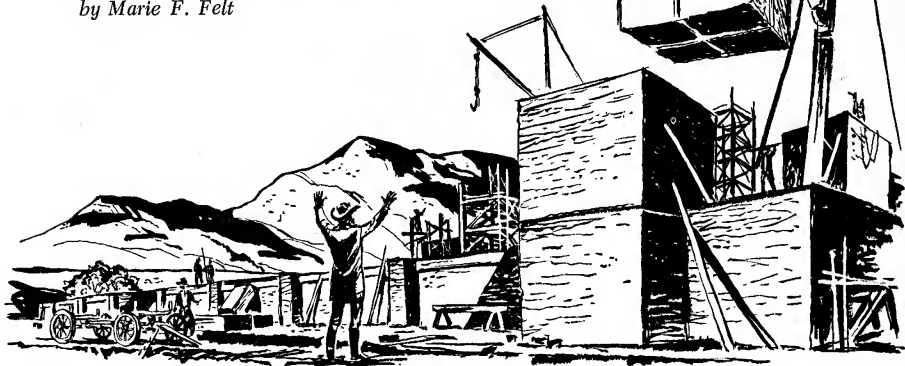
GRAVE

LEROY ROBERTSON



GOD'S TEMPLE IN THE MOUNTAINS

by Marie F. Felt



WHEN you ride in a car or on a train that takes you to Salt Lake City, you see many tall buildings that seem to be reaching to the sky. One of these is our Latter-day Saint Temple. Would you like to know something of how it came to be built?

The Pioneers had been in their home in the Great Salt Lake Valley only four days when their leader, Brigham Young, designated the spot on which the temple would be built. He had prayed that he might choose the finest place in the whole valley on which to build this building; and while walking with some friends, he found just what he wanted. He touched his cane to the ground and said: "Here we will build the Temple of our God." Over that spot the Salt Lake Temple was built.

Those brave Pioneers had just completed a long, tiresome journey of more than a thousand miles from their old homes in the East to their new homes in the West. Many of them had not had time to get the stones and logs with which to build their own homes. But so anxious were they to have a beautiful place where they could go to worship our Heavenly Father and do special work requested of them by Him, that they wanted to begin building a temple at once.

(For Course 2, lesson of March 27, "Heavenly Father Planned for Families to Build Places of Worship"; and for Course 4, lesson of January 31, "The Temple Is a Special Place.")

Many of the people were very poor. They had no money with which to pay builders, so each man and older boy took his turn at the work, while the mothers and older sisters cooked and sewed for the workers.

First of all, the workers began to build a wall around the block in which the temple was to stand to protect the tools and building materials that they were using. At this time a creek ran through the lot. It was called City Creek, and from it those who lived nearby got their drinking water. It was necessary to leave holes in the wall for this water to run through. Later, a new creek was made outside the wall and the water from the old creek turned into it.

Think of how much fun the Pioneer children had running around the top of the wall as it was being built. They sometimes fell off and found it hard to climb back to the top. But they laughed and tried again and again. Of course, when the wall grew so high that it was dangerous for them to play on it, they stopped. Most of that old wall stands today, a protection to the beautiful buildings and grounds that it surrounds.

There were great piles of dirt on the grounds where the temple was being built, and the children had good times making tunnels and building castles there. One of these children was named Heber J. Grant. He later became the president of our Church. He remembers

that, as a little boy, he followed the two-wheeled carts that hauled the huge stones onto the Temple Block. So large and so heavy were these stones that it required four yolk of oxen to haul each one and it took three or four days to travel the twenty miles from Cottonwood Canyon to the Temple Square. Today in your father's car you can ride that distance in just a few minutes.

Hundreds of men worked day after day on this wonderful building until it was finished. What a happy day it was when the last stone was in its place.

When we look at a picture of our temple, we see at the very top the statue called Angel Moroni. The statue is made of copper and has a thin covering of real gold. It is more than twice as tall as your father.

Those dear Pioneers worked hard. Their courage was great and their faith was steadfast. Sometimes it looked as if the temple would never be finished. The

Indians who were the Pioneers' neighbors were not always friendly. They would sometimes steal the men's tools and oxen and even shoot arrows at them to frighten them away from their work. Many were the hardships these good Pioneers endured; but their faith in God gave them courage, and they were able to finish the task they had begun.

Today the temple stands as a monument to their efforts. It is the strongest, most beautiful building in the State of Utah. Travelers come from their homes many, many miles away to see it. They would like to see the inside, but only those who belong to our Church and live worthily can get a recommend to enter its doors. Next time we are near the temple, shall we think of how it was built? Let us also thank our Heavenly Father for the wonderful Pioneers who built it.¹

¹Adapted from *Life Lessons for Little Ones*, 1933; Deseret Sunday School Union, Salt Lake City, Utah; pages 104-106.

. . .

"A FRIEND IS SOMEONE WHO LIKES YOU"

A 3-year-old child can be taught who his friends are. He can learn that those individuals who show outward affection toward him are his friends; but he can also learn that those who hardly observe his presence may also be his friends. To teach a 3-year-old that the wind and the trees, the brook and the little animals are his friends becomes a challenge to a nursery teacher. But to aid in the explanation of these spiritual ideas of friendship comes the book, *A Friend Is Someone Who Likes You*, by Joan Walsh Anglund:

A friend is someone who likes you. It can be a boy. It can be a girl or a cat or a dog or even a white mouse. A tree can be a different kind of friend . . . because it gives you apples or pears or cherries or, sometimes, a place to swing . . . Sometimes you don't know who are your friends. Sometimes they are there all the time, but you walk right past them and don't notice that they like you in a special way. And then you think you don't have any friends . . . Sometimes you have to find your friend. Some people have lots and lots of friends and

some people have quite a few friends; but everyone — everyone in the whole world has at least *one* friend . . .¹

A small book with a big message, this story becomes a valuable means of teaching nursery children that many of God's creations can be special friends to small boys and girls. To a child just starting out on the adventure of meeting new people, with the problem of timidity and not knowing for sure in whom among his new acquaintances he can place his confidence, this book will help bring understanding and comfort.

As an addition to the nursery book corner, *A Friend Is Someone Who Likes You* finds its greatest value in small groups. The simple but meaningful illustrations which accompany the equally-simple text become exciting to groups which are small enough that each child can easily view them as the teacher holds up the book.

This book will supplement the spiritual concepts of the regular lesson material and will prove a friend to each teacher who uses it.

—Nettie E. Taylor.

(For librarians and all Junior Sunday School teachers; for Course I, lesson of March 13, "Heavenly Father Wants Us To Be Wise in Our Day.")

¹Anglund, Joan Walsh, *A Friend Is Someone Who Likes You*, 1958; Harcourt, Brace and Company, 750 Third Avenue, New York, N. Y., \$1.75.

This article is recommended by General Superintendent George R. Hill to all teachers of youth



A SCOUT'S DAD TOLD ME... *

by J. Edgar Hoover†

NOT long ago I talked to the father of a 12-year-old boy. I remember this father well — tall, hazel-eyed and intensely interested in his son. He was the type of parent who takes the time to be with his children, to play, work and pray with them. His life was enriched because his children were growing spiritually as well as physically. He was happy when he could help other boys, too.

"Never," he said, "can I express appreciation enough for what the Boy Scouts have accomplished for my son. They have truly given him principles of life that will forever be a part of his character."

I enjoyed hearing him explain how Scouting had helped his son.

"Most important," he said, "I think the Boy Scouts taught Tom the value of self-reliance. He gained self-confidence, the feeling he could do a job, quickly and well. On camping trips he effectively applied the information he had learned: how to choose a camp site, how to set up a tent, how to make a fire. He developed an initiative that makes him a better boy around home. Yet, at the same time he learned teamwork, how to work harmoniously with others. It is this balance of self-reliance and teamwork that has done so much for Tom."

I like the ideas expressed by this father. He was a man of keen discernment. He realized, as do thousands of other parents, the wonderful work being done

today by the Boy Scouts. In fact, he was an adult Scout worker himself. He offered his time and talents because he knew this organization was molding young lives in the pathway of good citizenship. That is why his 12-year-old son, Tom, was a Scout.

I often shudder to think what the crime rate would be without youth-serving organizations such as the Boy Scouts. Unquestionably, it would rise to a greatly increased level. By helping create boys of good character and reputation, these groups are truly fighting juvenile delinquency.

We must make no mistake — juvenile delinquency is today a major problem for America. Preliminary figures indicate that crime increased roughly 8 per cent in 1958 over the previous year. Many of these offenses were committed by young people — boys and girls who should be learning to be good citizens. Untold misery and grief are caused by juvenile misbehavior. Many youthful lives are scarred. Moreover, all too often these juvenile delinquents drift into careers of adult crime.

Every day I see examples of youthful lives distorted by crime — the stealing of an automobile, the robbery of a service station, the burglary of a store. These youngsters are unable to distinguish right from wrong, good from bad. They become the victims of bad advice, or find themselves unable to say "no" to suggestions from friends. What may appear to be a "good time" may turn out to be a serious deed.

All too often the youngster lacks the self-reliance to meet the problems of everyday life. Integrity, hon-

(For Course 6, lesson of April 3, "Self-reliant—and Others Admire Us," and lesson of May 1, "Clean—and We Are Respected Everywhere"; for Course 20, lesson of February 28, "The Privilege of Improvement"; for Course 25, lesson of February 14, "The Nature of Good Recreation"; and of general interest.)

*Reprinted by permission from the magazine, *Scouting*, Vol. 47, No. 8, pages 3, 28.

†Director of the United States Federal Bureau of Investigation.

esty and fair play have no meaning for him. He lives by the rule of expediency. What he wants to do, he does — without thought of tomorrow. If he wants money, he decides to rob. If he wants a ride, he steals a car. If he wants "revenge," he sets fire to his "enemy's" house. Moral scruples have no bearing on his actions.

Juvenile delinquency is not an insolvable problem. We must never throw up our hands in dismay. To do so only allows the problem to become more serious. Every citizen must be willing to do his share to fight this evil. It is not a task for any one individual nor organization alone, but for the entire community. The home, the school, the church, the civic group, the youth-serving organization — all have their parts to play. Unfortunately, too frequently today, the home is abdicating its responsibility. Often parents simply allow their children to fend for themselves, to roam the streets late at night, to associate with unruly juvenile gangs, to engage in any activity that strikes their fancy. Parental discipline is often light, if it exists at all. In such situations the 'other agencies of the community must assume an even greater share of the responsibility.

Scouting teaches boys how to be self-reliant, how to assume responsibility in cooperation with others.

These are indeed excellent guidelines for solving the problems of life. The young man develops his own individual personality. He learns to stand on his own feet, to make decisions of his own. He must realize that he has duties as well as rights not only to himself but also to others. He has a share in making this a better place in which to live.

This positive, constructive approach is the way to conquer juvenile delinquency. The young man trained in the principles of civic responsibility will not be tempted into the ways of crime. He will follow the highway of honesty, integrity and fair play.

It has been my privilege over the years to be a part of the Boy Scouts of America. I know the great work they are doing. We in America must give wholehearted support to this great organization.¹ Their accomplishments cannot be measured only on paper, in memorials or statues — but better in the hearts of countless young men.

To be a Boy Scout is to be prepared — to use the Scout motto — for life. This is the great contribution of your group.

¹Today, 55 countries of the world authorize and encourage the Boy Scout program and benefit from its youth-developing activities.

• • •

A Quotable Opinion . . . *

FREEDOMS LOSE LURE

AMERICANS are not interested in civil liberties any more because industrialism is producing men "who are not free in any real sense and who may not even want to be free," Robert M. Hutchins, President of the Fund for the Republic, said Saturday.

Hutchins told the Cleveland City Club that the search for peace of mind, security and success is making Americans into conformists who are "seldom much interested in freedom and justice for other people, including other Americans."

"We may say that the aim of industrialization is

to get rid of men altogether, except as consumers," Hutchins said, "and to make them interchangeable. Man is not a man. Since he is not, freedom and justice are of little importance to him."

The former president of the University of Chicago said: "The Bill of Rights appears to concern only those who find they can make some personal use of it."

"Communists and other people likely to be investigated by Congress are interested in the Fifth Amendment, but not in the freedom of the press nor freedom of religion nor any other amendment."

Similarly, Hutchins said, criminals are interested in the Sixth Amendment but no others, and "extreme states' righters" are interested in the 10th Amendment, but not in the First, Fifth nor Sixth.

(For Courses 26 and 28, lesson of March 6, "Free Agency.")

*Reprinted by permission from *The Salt Lake Tribune*; Sunday, March 23, 1958; page A3.

a Study of Attitudes

BY REED H. BRADFORD

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

—Luke 18:10-13.

ONE of the crucial factors determining what any individual will become is his basic attitude toward life and its experiences. By attitude as here used is meant the intellectual, emotional or spiritual position assumed by a given person. The Saviour recognized over and over again the importance of looking at things in the right way if the human soul is to achieve the destiny for which it was created. In this connection, He made many references to the status of the heart or, as one might infer, to the genuine or basic motivation of the individual.

Consider the following statements, both of which indicate undesirable kinds of fundamental attitudes:

... Well hath Esaias prophesied of you hypocrites [speaking of the scribes and Pharisees], ... This people honoureth me with their lips, but their heart is far from me. (Mark 7:6.)

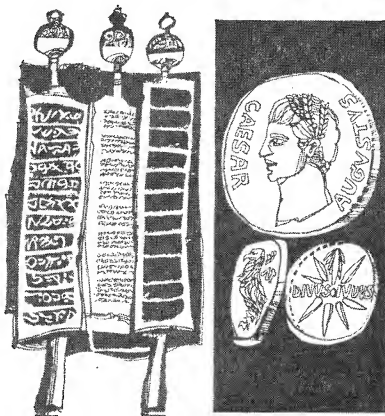
... That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Mark 7:20-23.)

On the other hand, the Saviour is equally clear with regard to the desirable kind of basic motivation:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, ... (3 Nephi 9:20.)

He has also indicated the qualities which stem from such a spirit:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (Doctrine and Covenants 4:6.)



Pharisees

The Pharisees were a school or party among the ancient Jews. At the time of Christ, they were noted for strict and formal observance of rites and ceremonies of the written law. They especially insisted on the validity of the traditions of the elders. "By derivation the name [Pharisee] expresses the thought of separatism; the Pharisee, in the estimation of his class; was distinctively set apart from the common people, to whom he considered himself as truly superior as the Jews regarded themselves in contrast with other nations. Pharisees and scribes were one in all essentials of profession, and rabbinism was specifically their doctrine."¹

Publicans

The publicans were official collectors of taxes. Under the Roman government, men who bought or farmed the taxes were called *publicani*. But the name was also used to describe those who actually collected the money, and who were properly called *portitores*. Both classes were hated by the Jews. "Naturally, the collectors of these taxes were abhorred; and they, known as publicans, probably resented the discourteous treatment by inconsiderate enforcement of the tax requirements, and, as affirmed by historians, often inflicted unlawful extortion upon the people."² Many of the publicans accepted the Gospel of Jesus Christ, Matthew, one of the Twelve and author of the first of the evangelical Gospels, being the most prominent.

(For Course 20, lesson of January 10, "Live Together in Love"; for Course 6, lesson of February 7, "Repentance Makes Us Better"; for Course 14, lesson of January 10, "In the Time of the Herodians"; and for Course 4, lesson of March 20, "Love One Another.")

¹Talmage, James E., *Jesus the Christ*, 1937 edition; Deseret Book Company, Salt Lake City, Utah; page 65.

²Webster's New International Dictionary, 1947 edition; G. & C. Merriam Company, Publishers, Springfield, Massachusetts; page 2005.

³Talmage, James E., *Jesus the Christ*; page 194.

The parable of the Pharisee and the publican suggests some crucial attitudes or positions an individual should adopt with respect to himself as a human soul, his Creator and his fellow men.

In order to understand the ultimate destiny of the human soul as defined by the Lord, it is useful to consider the various phases of its existence. Having lived as an intelligence it was later given a spiritual form by a divine Creator. In this spirit form it lived in the presence of God (Doctrine and Covenants 93:29) and had opportunity to gain experience and develop knowledge, understanding, wisdom and skill. Every spirit who is judged worthy by the Lord will be born into this world and acquire a body. Its sojourn here is ended by death, at which time it returns to its Creator and is assigned to paradise, if it has lived righteously, and to some other state if it has not so lived. It is subsequently resurrected and finally assigned to the appropriate kingdom for which it has prepared itself.

The Lord has stated His great over-all purpose for creating man as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (*Moses 1:39*)

... I am come that they might have life, and that they might have it more abundantly. (*John 10:10*.)

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (*John 15:11*.)

Eternal joy, then, is the goal defined for man by the Lord. All the commandments and instructions He has given, as well as the organizations He has brought into being, were conceived as *means* of helping man to attain this end.

Man's earthly experience, however, presents him with a difficult problem. Here he is confronted with many different systems of living, apart from the one given him by the Lord. He finds satisfactions in many varying kinds of behavior; but if he has knowledge of the Gospel, he soon discovers that he must resist satisfactions which are in conflict with its teachings, if he is to experience the kind of joy associated with the Gospel. It was specifically intended that man should be tested.

... For I have decreed in my heart ... that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. (*Doctrine and Covenants 98:14*.)

Therefore, man must ask himself whether any given action will lead to the kind of satisfaction the Lord intended for him. He must put first things first. The Pharisee in the parable was to be commended for some of his actions — he fasted twice in the week and gave tithes of all that he possessed. But through exalting himself, he may have been guilty of having the wrong kind of basic motivation.

On another occasion Jesus said:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the *weightier* matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone . . . ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (*Matthew 23:23, 27, 28*.)

Likewise, this Pharisee may have been doing the right things for the wrong reasons, as many men do. It is so easy to do certain things simply because social pressure or tradition demand it, rather than because one loves righteousness.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . Making the word of God of none effect through your tradition. . . . (*Mark 7:7, 8, 13*.)

If a man would fulfill the destiny for which he was created, he must be pure in heart, wanting to find and live that truth which will give him eternal joy.

According to the Gospel of Jesus Christ, there are three members of the Godhead: God the Eternal Father, His Son Jesus Christ and the Holy Ghost. "... The Father operated in the work of creation through the Son, who thus became the executive through whom the will, commandment, or word of the Father was put into effect." It is Jesus Christ "... who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being. (*Doctrine and Covenants 45:1*.) Therefore, this discussion will concern itself with man's relationship to Him.

On one occasion the Saviour indicated that one should love the Lord with all his heart, his mind and his soul. There are many reasons why one should love the Lord: He, being the intelligent and wise personality that He is and having had a vast experience, can teach us how to attain an eternal and abundant life. He made a great atoning sacrifice in which He voluntarily gave His life in order that men might continue to live beyond the few years they spend upon this earth. In addition to the teachings which He gave, He organized a Church in which every member might play an important role and, by cooperating with one another, enrich their own and others' lives.

In view of these great contributions of the Lord, every individual should have a feeling of gratitude and thankfulness beset his soul.

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things. . . . (*Doctrine and Covenants 59:21*.)

One can genuinely demonstrate his gratitude by doing everything possible to *understand and live* Jesus' teachings. The Saviour constantly emphasizes that the

¹Talmage, James E., *Jesus the Christ*; page 33.

individual must demonstrate integrity in carrying out His will in order to receive His richest blessings:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (Doctrine and Covenants 82:10.)

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him he heareth. (John 9:31.)

This kind of integrity or devotion to the Lord's teachings might be called making a personal commitment to Him. It means taking His name upon one's self, not in a mechanical way, but by representing Him and His teachings in the most intensive, extensive and efficient way possible. Here was a major difference between the Pharisee and the publican. They both did right in praying, but the former gave an indication of vanity. Certainly had he understood the Lord and His teachings, he could not have expressed the thoughts that he did about his brother, the publican. The publican, on the other hand, recognized his own weaknesses and asked for mercy, indicating a kind of attitude which might cause him to repent of his mistakes and live as the Lord would have him live.

This kind of relationship to the Saviour is not one of blind obedience, but one of love, trust, faith and understanding. One man said: "I not only obey the Lord, I also agree with him." It is a relationship in which one becomes a member of a divine team.

... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. . . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:23, 26.)

What a tremendous opportunity and responsibility! What greater strength and joy than this! Certainly, if one must choose, to have status with this divine team exceeds all other choices.

Jesus indicated that the second great commandment is like unto the first, "... That ye love one another, as I have loved you." (John 15:12.)

There are two common misconceptions with regard to this statement:

One is that self-love is evil. It is true that when one selfishly thinks only of himself without regard for others, it is indeed wrong. But to love one's self in the sense that he expands his personality, increases his knowledge and wisdom and develops his talents and ability is certainly most desirable; for it is usually true that one cannot give something to others without first possessing it himself. Therefore, one is justified in preparing himself to give. The Saviour spent years of careful preparation before embarking on His mission of teaching others. To Hyrum Smith and others He said: "Seek not to declare my word, but first seek to obtain my word, ..." (Doctrine and Covenants 11:21.)

Another misconception concerning the second com-

mandment is seen in the attitude which characterizes those individuals who serve others simply because they consider it their duty or responsibility to do so. To be sure, the performance of duty is an admirable thing. But he who really understands what it means to love others comprehends another meaning. When one achieves a team relationship with others, when he complements their lives and is complemented in turn, he then derives a kind of joy unknown to the person who is unduly self-centered. He loves others because they are children of a divine parentage with their own legitimate ends to achieve. And if he loves them without any thought of being rewarded for his service to them, then a new joy enters his life. He discovers the joy of giving — a joy as real as the joy of receiving. And when he gives with this kind of spirit, he will also receive in ways he scarcely ever imagines. Beyond this he will achieve a kind of immortality, because when he helps one person to achieve his righteous ends, he will help men and women from one generation to another, since behavior patterns are passed from person to person and especially from parents to children.

One of the sins of the Pharisee was that he did not possess this kind of love for his brother. One who loves his fellow man and observes him doing something that will prevent him from obtaining eternal joy has compassion for him and, through example as well as precept, will try to help him correct his misbehavior.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: ... (Matthew 5:43-45.)

The Saviour spent His earthly life in service to mankind. He did not seek for the honors of men nor spend His time in acquiring material possessions. But many misunderstood Him because they did not have the right motivation and action in their lives. Finally, the Lord was crucified. If ever anyone had just cause to reprimand others, He did. But because He loved those who had misunderstood Him, persecuted Him and were now putting Him to death, and because He understood the sorrow that would come into their lives from their action, He was able to say: "... Father, forgive them; for they know not what they do. ..." (Luke 23:34.)

These are some basic attitudes which characterize the Christian. They are beacons which light the way leading to the divine perfection and joy of the human soul. Mingled with this joy there is a sadness because the Christian realizes that so many other human beings have neither understood nor acquired these attitudes. But his own life is a constant effort to exemplify a true Christian attitude so that his fellow men, whom he loves, might know the same joy he himself has known.

PAINT PICTURES IN THEIR HEARTS ... WITH PARABLES

MUCH is said and written about what to teach and how to teach it. We talk about reaching the hearts of our students, but how few are the teachers who really succeed!

In the coming year we shall study some "case histories," as illustrated by the Great Teacher, Jesus Christ. What were His methods? By what means did He so impress the principles of the Gospel upon His disciples that He changed the lives of countless millions?

One of the Master's tools of teaching was the parable — a brief story of actual events, or of such common occurrence that it is readily understood by everyone.

Words can be such dead, prosaic things! Note these statements:

"Two and two are four."

"The day is cloudy again."

"So the Israelites wandered in the desert forty years."

Such words are like bare branches of trees in wintertime or the bleached bones of some dead animal. They may present essential facts, but they warm no hearts.

On the other hand, there are words of beauty and joy that can move listeners to tears or laughter. There are strong, powerful words that provoke a frenzy of mob violence. There are words that comfort the broken heart, restore faith and renew determination.

Note the beauty and power of these quotations:

"The Lord is my shepherd; I shall not want."
(*Psalm 23:1.*)

"... Our Father which art in heaven, Hallowed be thy name." (*Matthew 6:9.*)

"The moon was a ghostly galleon" (Alfred Noyes.)

"O, my love's like a red, red rose,

That's newly sprung in June." (Robert Burns)

"... Where the wind's like a whetted knife." (John Masefield.)

Jesus "illuminated" His teachings with parables and other figures of speech. His lessons were alive with word pictures and allusions. When He said: "... a sower went forth to sow;" (*Matthew 13:3*) His listeners waited eagerly to know what happened. They wanted to know what happened to the seed that fell on stony ground or along the hard highway. They probably nodded their heads when reference was made

to the fowls of the air. They knew all about these crop hazards.

Nothing we say here is intended to imply that in our teaching we should use the language of the scriptures or that our speech should be complex, difficult or poetical. It should be natural and gauged to the listeners' capacities to understand. We should use the best of the language of our times.

There are many kinds of figures of speech. According to the *American College Dictionary* (Harper, New York and London) a metaphor is a figure of speech in which a term or phrase is applied to something to which it is not literally applicable, in order to suggest similarity, as "*A mighty fortress is our God.*"

A simile, on the other hand, uses the word *like* or *seems* or similar expression to show more clearly the relationship between two ideas. For example, "*The mountain rises like a cloud into the sky.*"

The late Elder James E. Talmage, in his book *Jesus the Christ*, includes the following definitions at the end of Chapter 19:¹

ALLEGORY — The setting forth of a subject under the guise of some other subject or aptly suggestive likeness.

APOLOGUE — a fable or moral tale, especially one in which animals or inanimate things speak or act, and by which a useful lesson is suggested or taught.

FABLE — A brief story or tale feigned or invented to embody a moral, and introducing sometimes even inanimate things as rational speakers and actors; a legend or myth.

MYTH — A fictitious or conjectural narrative presented as historical, but without any basis of fact.

PARABLE — A brief narrative or descriptive allegory founded on real scenes or events such as occur in nature or human life, and usually with a moral or religious application.

PROVERB — A brief, pithy saying, condensing in witty or striking form the wisdom of experience; a familiar and widely known popular saying in epigrammatic form.

During the coming year we shall present a series of brief articles about some of the parables of Jesus. It is our hope that these articles, all prepared by writers especially chosen for this assignment, will help teachers and those who speak in our meetings to put flesh on the dry bones or leaves on the bare trees.

We look upon Jesus as the Master Teacher. He used straightforward, simple language, sweetened and made dynamic by the beauty and the power of His expressions. One of His disciples said: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." (*Matthew 13:34.*)

—Kenneth S. Bennton.

(¹For Course 14, lesson of March 20, "The Sermon on the Mount"; for Course 23, lesson of January 17, "Teaching Ideas About Religious Behavior"; and of general interest.)

¹Talmage, James E., *Jesus the Christ*, 1928; Deseret Book Company, Salt Lake City, Utah; page 304.

BACKGROUND TO THE REFORMATION

Internal dissension finally split Christendom in the 11th century between the Eastern Orthodox Church in the east and the Roman Catholic Church in the west. The Roman Catholic Church continued to hold complete sway over western Christendom. The Reformation changed this. Against official Roman Catholic opposition it brought new churches into being, and since then no single church has dominated Europe.

The Protestant Reformation in Europe took place against the background of the Holy Roman (or German) Empire. The original concept of this empire was that of a Christian society organized under the joint authority of emperor and pope; but this ideal suffered constant frustrations in practice at the hands of events and of intriguing popes and emperors, and eventually faded away.

The Reformation took place in the 16th century, and stirrings even before that time profoundly disturbed the surface of European Christendom. The church had amassed immense wealth; dissolution and corruption were apparent in the lives of many of the clergy of all ranks; internal strife split the very church itself; leading churchmen unscrupulously used their influence for political ends; and, in general, the wide disparity between the church of the day and that of the New Testament had become increasingly obvious. Such factors brought the church and the clergy into general disrepute and awakened the deeper thinkers both to the need for reform and to ways of accomplishing it.

Among the first of such thinkers was **John Wycliffe** (1324-1384), a clergyman at Oxford whose views anticipated many of the main positions of the later Protestant Reformation. He criticized the financial exactions of the church and exalted the ecclesiastical powers of the king. He denounced the secular occupations of the bishops, advocating the abolition of their office. He criticized unrighteous clergy and limited true authority to those possessed of the grace of God. He condemned such practices as pilgrimages and the worship of relics. And he rejected the doctrine of transubstantiation.

In an age of the Latin Bible when vernacular versions were almost unknown, Wycliffe believed in making the scriptures available to all. The English Bible which bears his name was translated in the circle of his followers.

Wycliffe's adherents were called Lollards. An order of poor preachers spread his message, often traveling to groups of humble, unlettered and persecuted folk who met in secret. Wycliffe, more fortunate than some unorthodox thinkers, died a natural death. His teachings greatly influenced **Jan Hus** (1371-1415), a priest who led a parallel movement for reform in Bohemia (part of modern Czechoslovakia). By some he is regarded as a follower of Wycliffe, though taking a less extreme position on some points.

A prominent teacher in the University of Prague, Hus spread the new doctrine with great eloquence. Like Wycliffe, he regarded scripture as the supreme standard and the authority of the church as subordinate to it. Hus was favored by the king of Bohemia, and soon became the head of a popular movement. Armed with a safe-conduct pass from the emperor, he attended a general council of the church at Constance, Switzerland. Despite the "safe-conduct," he was tried for heresy. He died bravely at the stake.

His death provoked the Bohemians to take up arms. Under austere, Puritan-type leadership, this small country performed military prodigies. The Hussite wars were a prelude to the Reformation. They represented successful defiance of Rome. The victory was short lived, however.

Fifteenth century movements for internal reform of the church, even those officially instigated, were unsuccessful, and the Reformation became inevitable.

The Reformation in Germany was led by **Martin Luther** (1483-1546), by birth a Saxon peasant who, in his search for personal salvation, was led by degrees to rebel against the established church. Provoked finally by John Tetzel's outrageous sale of indulgences, in 1517 Luther posted his 95 theses on the door of the castle church of Wittenberg. The recently-invented printing press circulated his beliefs and thus spread the flame of the German Reformation.

Luther taught that faith alone brings the grace that gives

salvation. Such practices as pilgrimages, candles and relic worship obstructed salvation. All truth about life's problems was to be found in the Bible. Every baptized Christian was a priest.

Lutheranism was accepted by some German states and rejected by others. It spread to Scandinavia. Its influence was felt in other European reform movements. But irreconcilable differences prevented attempts to unify Luther's movement with that led by **Ulrich Zwingli** (1484-1531), the Swiss reformer of Zurich. As a priest, Zwingli was greatly influenced by the New Testament which had recently been published in Greek by the Dutch scholar, Erasmus; and he began to perceive the church's departure from the New Testament standard. Later, as a preacher in a pilgrimage center, he came in close contact with such practices as relic worship and the abuse of indulgences.

Moving to Zurich, as an eloquent preacher of new religious ideas, he quickly assembled supporters. The civil authorities upheld him and legally established the Reformation within the canton.

Some Swiss cantons accepted reform and some did not. Division and civil war ensued, and Zwingli died in battle in 1531. The Swiss reform movement passed to **John Calvin** (1509-1564), with whose name is associated the doctrine of predestination. He was a Frenchman who had settled in Geneva. There he formed a new type of society; and from that city he also led the Huguenot (reforming) party of France.

Calvin's society was based on his studies and interpretations of early Christian practices. It imposed an intense discipline on the citizens. Each church was governed by elected lay elders and deacons. Stern laws were introduced for the government of the community and were enforced by a council comprising both clergy and laymen. Adultery, blasphemy and "heresy" were punishable by death. The system gave rise to cruelty and suffering both in Geneva and in other communities which subsequently imitated the pattern.

Of all Reformation forms, this system exercised the widest influence (e.g. under Puritanism and Presbyterianism). Among those influenced by Calvin's ideas was **John Knox** (app. 1514-1570), a Scottish priest. Scottish Protestantism (which was probably traceable to Lollard influence) attracted Knox, and he declared against the church of Rome and the practices (including the Mass) which he designated as corrupt and unscriptural. Governmental suppression of the Protestants, plus Scottish political alignment with France, brought Knox 18 months of slavery at the oars in the galleys of the French fleet. After release he was active as a writer and preacher in England and also in Geneva, where he was loud in his praises for Calvin's system.

He returned to Scotland in 1559, where a civil war soon ensued. This war ousted the French and established the reformed church in Southern Scotland. The church set up a pattern of government inspired by Calvin's. In this war the reformers received official military assistance from England, where the Reformation had already been substantially accomplished. Instigated by King Henry VIII, it was in his time mainly political. By English legislative processes it cut England away from Rome. The king and his successors were to be henceforth head of the Church of England. The wealth of the monasteries was forfeit to the king. Although king-inspired, the break with Rome was a popular move, now that England's nationalism had become fully grown.

In a doctrinal sense Henry was not a great religious reformer and at first resisted such tendencies in England. Later, he permitted certain devotional changes; and during his reign, a Bible in English was freely permitted for the first time. One was set up in every parish church. Further small advances in Protestant beliefs were made in the short reign of Henry's son and successor, Edward VI. A reversal then took place under the Catholic queen, Mary. But during the long reign of her wiser successor, Elizabeth, the Protestant position was consolidated and improved. Later history proved it secure.

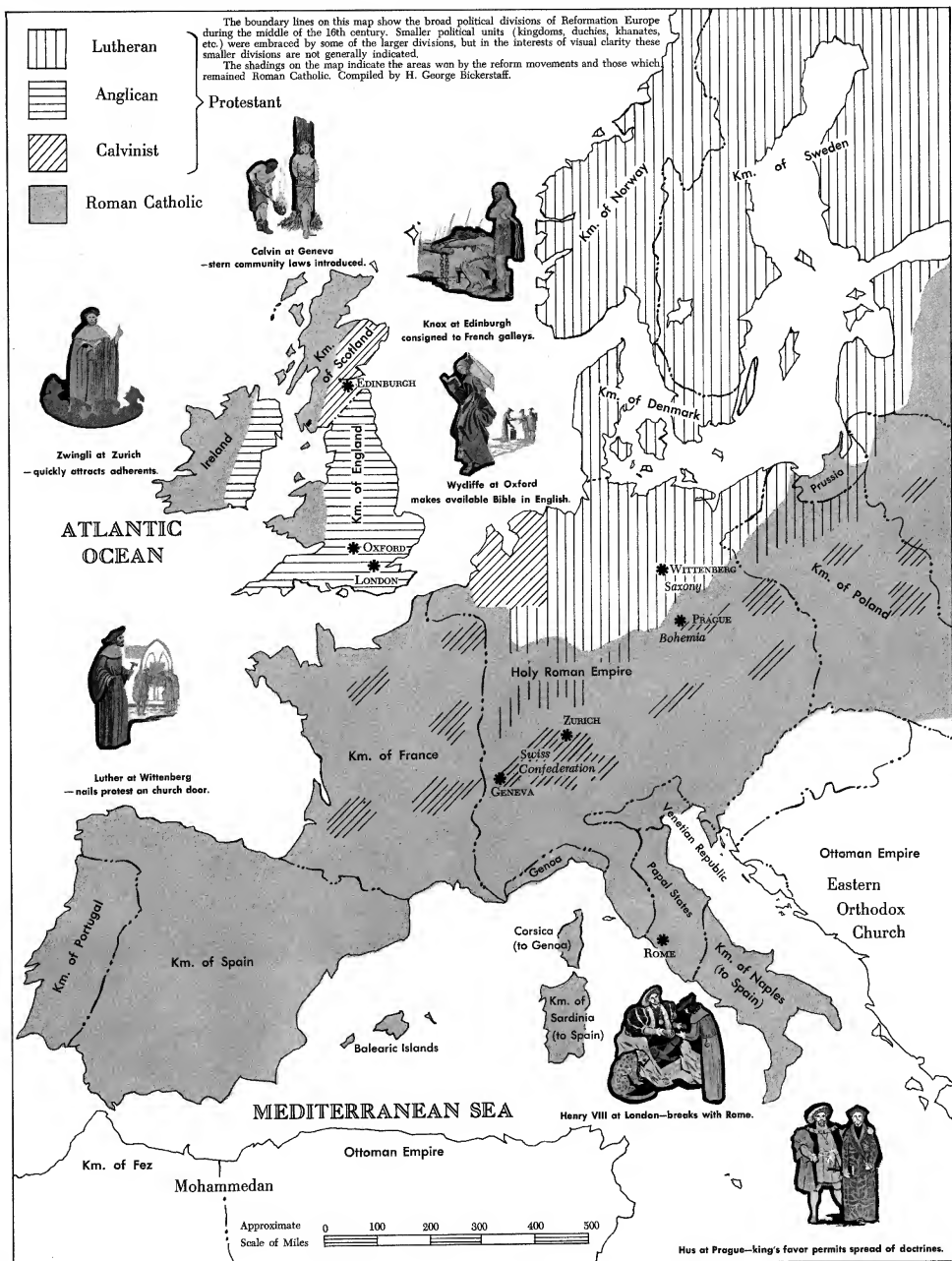
The Reformers made mistakes. They interpreted scriptures differently and thus produced divergent doctrines and practices. And on occasions they, too, were intolerant.

We should nevertheless gratefully acknowledge the contributions of the religious reformers whose partial truths and bold spirits challenged the prevailing religious domination over the minds and lives of men and sowed the seeds of a religious freedom essential to the restoration of the one true Gospel of Jesus Christ.

—H. George Bickerstaff.

(For Course 16, lesson of March 6, "The Reformation," and lesson of March 27, "General Religious Cultures of the World"; and of general interest.)

MAKERS OF THE REFORMATION



"WHAT NEXT?" by Wendell J. Ashton

IT has been almost ten years since my silver-haired friend said he was going to retire in just a few years. But he is still very much on the job. He is vigorously directing a growing business and doing his full share of community building. He never seemed happier.

My friend has not told me so, but he has probably made up his mind that the truly happy man never retires. His work may change, but he keeps forever at it.

Take the case of the late Sir Malcolm Campbell.

I have seen a speed car move like a meteor across the glistening Bonneville salt flats. But I was not there when Sir Malcolm, with his *Bluebird*, in 1935 set a world speed mark. I was a missionary in his England at the time, and recall the excitement his victory caused in London.

With Sir Malcolm on the salt flats was his son Donald. Twenty years later, Donald set a world water speed record. He did it with a jet-propelled speedboat, *Bluebird*, on glassy smooth Ullswater, a lake in England. He had won back from America the water speed record his late father had once held.

After the run, a reporter pushed through the cheering crowd. He asked Donald Campbell: "What next?" The speedster could not answer. In his hotel room later he still had no answer. He could remember an accident four years before in which he had miraculously escaped death. At 170 miles per hour, his speedboat had crashed into a submerged railway tie. He recalled too, that other men had died attempting the speed he had just reached.

Then Donald Campbell remembered a letter from his father 23 years before. Donald at the time was in preparatory school. He wanted to be the school's best rifleman.

He had proudly written his father about his practice score of 205 out of 210. Donald told his father he would shoot for another 205 in the big test, and should easily win the title. His father wrote back: "You've already been there. Shoot for 210." He counseled his son to never rest on his honors. If he achieved one goal, he should set another.

Donald shot for 210. He scored 208, setting a school record that stood 27 years later.

Donald also remembered the days after his father had set the world



SIR MALCOLM CAMPBELL
After victory, another goal.

land speed record of 301 miles per hour on the salt flats in 1935. The elder Campbell had promised his family he would retire after reaching the 300 mark.

But in retirement, Sir Malcolm's life lost its zest. There was no challenge. Donald reminded him that he had attained his goal but had not set another one. Sir Malcolm then decided to seek also the world water speed record. He won it on Lake Maggiore in the Italian Alps two years later.

World War II came, and Sir Malcolm as an officer carefully observed jet fighter planes. He wondered if jet propulsion could be used with

boats. After the war, he began to tackle his new challenge, but a heart attack took him before he had finished.

Now Donald says he has a new goal: to reach 300 m.p.h. on water and 400 m.p.h. on land — with jet power.¹

The Campbells have dramatically demonstrated what a noted physician counseled in our city recently: "Don't retire from life or life will retire from you."²

Another great name in sports when I was a young reporter was Amos Alonzo Stagg. An All-American in football at Yale, he coached at the University of Chicago for 41 years. His teams won 254 games, lost 104, and tied 28. At 71, he was retired by Chicago. But he did not retire. He began anew, as coach at the College of the Pacific in Stockton, California. Ten years later he was voted America's "coach of the year." Later, Pacific retired him. He joined his son as co-coach at Susquehanna University in Pennsylvania. At 89 Stagg saw his team there finish the season without a loss or tie — for the first time in the school's history. As he approached the century mark, grand old Amos Alonzo Stagg seemed to be still setting new goals for himself.

After a nerve-knocking day at the office, I often am tempted with thoughts of future retirement. In those hours I hope the names of the Campbells and Stagg will loom up. I hope I will then ask myself the reporter's question: "What next?"

Surely, genuine joy comes not through letup. Rather, it comes through new challenges, through continuing progress — into the eternities.

¹Campbell, Donald, "The Best Advice I Ever Had," *Reader's Digest*, August, 1959; pages 107-110.

²Dr. Edward L. Bortz, former president, American Medical Association, as reported by William C. Patrick, *The Salt Lake Tribune*, Sept. 17, 1959.